

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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NUMBER 20.

SPIRITUAL PHENOMENA.

Pan, Pan, Is Dead--A Wonderful Story of Spirit Manifestations at Moravia, N. Y. --The Mecca of Spiritualism--Soft Voices Whisper--Spirits Kiss Their Friends--White and Purple Clouds--A Materialist Returns--Ghosts in the Rural Districts--An Invisible Railway Train--Grim and Ghastly Spectres--Rural vs. City Ghosts--The Brick-yard Spooks Outdone--A Hard Nut for Professor Dillington--An Egg Placed in a Medium's Mouth--An Inebriate Reproved--The Guitar Hits Him.

"Pan, Pan, is dead!"—E. B. Browning.

The broken wine cups of the Gods Lie scattered in the waters deep, Where the tall sea blows and nods Over the shipwreck'd seaman's sleep; The Gods, like phantoms, come and go Over the wave-washed ocean hall; Above their heads the wild winds blow; They groan; they shiver to and fro— "Pan, Pan!" those phantoms call.

O Pan, great Pan, thou art not dead, Nor dost thou haunt that woody place, Thor' blowing winds hear thy tread, And silver ripples miss thy face; Where ripe nuts fall thou hast no state, Where deep glens murmur, thou art dumb, By lonely meeres thou dost not wait;— Where roll the living waves of fate I feel thee go and come!

O piteous one!—in wintry days Over the city falls the snow, Then, where it whitens smoky ways, I see a shade fit to and fro; Over the dull street hangs a cloud—it parts, an ancient face fits by, 'Tis thine! 'tis thou! nor stern, nor proud, Dimly thou flutterest o'er the crowd, With a thin human cry.

Ghost-like, O Pan, thou hoverest still, An old, old Face, with dull, dumb stare; On moonless nights thy breath blows chill In the street-walker's dripping hair! Thy ragged woe, from street to street, Goes mist-like, constant day and night! But often, where the black waves beat, Thou hast a smile most strangely sweet For honest hearts and light!

Where'er thy shadowy vestments fly There comes across the waves of strife, Across the souls of all close by, The gleam of some forgotten life. There is a sense of waters clear—

A scent like flowers in forest nooks; Strange plumed birds seem flitting near, The cold brain blossoms, lives that hear Murmur like running brooks.

And when thou passest, human eyes Look in each other and are wet— Simple or gentle, weak or wise, Alike are full of tender fret; And then the noble and the base Raise common glances to the sky; And lo! the phantom of thy Face, While sad and low thro' all the place Thrills thy thin human cry!

Christ help thee, Paul canst thou not go, Now all the other Gods are fled? Why dost thou flutter to and fro? When all the sages deem thee dead? Or, if thou wilt live and dream, Why leave the vales of harvest fair— Why quit the glades of wood and stream— And haunt the streets with eyes that gleam Thro' white and holy hair?

—Robert Buchanan, in St. Paul's.

(From the St. Louis (Mo.) Democrat.)

EDITOR DEMOCRAT.—Having recently visited Moravia, N. Y., for the purpose of investigating the new and marvelous phase of "Spiritual manifestations," so called, now being made in the vicinity of that village, to the amazement of so many people, I have been requested by several intelligent readers of the *Democrat* in this community to give to the public, through its columns, a statement of the result of my investigations. So, if you find room for such a statement briefly made, I have no objection to its being published.

Allow me first to say that it was not alone to gratify my own curiosity I consented to visit the Mecca of Spiritualists, but also to satisfy numerous friends who could not themselves go. It seems to be a matter of some astonishment to many pious people that I should think it worth while to travel a thousand miles, wasting time and money, besides leaving my little corner of the Lord's vineyard to grow up in weeds, if nothing worse, in order to look after things so new and strange, not to say diabolical. Now these same pious people are ready to applaud the great naturalist of New England when he goes to the end of the world, braving the perils of land and sea, to find a new lizard, fish or crab.

I would not pluck a single laurel from the brow of so enterprising a man, yet I can not see that his zeal to find something novel in the animal kingdom should be counted any more praiseworthy than is the spending of time and money to find a new power in the human mind, an additional argument for immortality, and fresh hopes and diviner aspirations for poor humanity.

Learning, as I had, that thousands of intelligent men and women were making pilgrimages to the house of an old farmer in the neighborhood of Moravia, where, according to report, the returning spirits of the departed were daily making themselves visible by putting on tangible forms, and walking and talking, taking by the hand their old friends in the flesh, looking lovingly into their eyes, and assuring them that they never were more alive, I could not possibly regard the affair, whether true or false, as unworthy of investigation. To feel, or affect to feel, no interest in phenomena so strange,

seems to me downright stupidity. I say this without any wish to cast unkind reflections upon the good people, and certain clerical gentlemen who have counseled silence with regard to what I elicited, saw and heard during my three weeks' investigation of the new phase of the occult science. They no doubt have reasons satisfactory to themselves for offering such counsel.

Now for the facts. Kind reader, imagine yourself at a country house, and in a plain room, about large enough to seat comfortably twenty-five or thirty people. As it happens, there are now just seven persons present to form a circle. Only three of these are strangers to me; the rest my relatives, who accompanied me hither. We form a semi-circle and join hands. The medium, Mrs. Andrews, sits facing us. I can easily touch her with my cane. My right arm rests on a piano-forte. A lamp is burning brightly. It is nine o'clock in the morning, but we need the lamp, because the only window of the apartment is darkened, and the only door bolted.

The medium now remarks: "We first sit in the dark, and continue till the spirits call for a light. The light is now extinguished. The piano begins to play. It is not the medium, for I am conversing with her. Passing my cane along the keys I feel no one; still the playing goes on, and is directly assisted by voices, seemingly in the air above us, that join in with great power and sweetness. Mysterious lights are beginning to dance before us, describing curve lines and circles, and playing around each other in a way that makes it clear they are guided by intelligence. While this beautiful display is going on, soft voices whisper startling things in our ears, and delicate hands thrill us by gentle touches and affectionate caresses. A familiar voice, long silent in death, as I had thought, said to me: "Dear brother, I come to greet you! Believe me, this is your own sister Nancy. A fortnight ago you visited my grave. I stood by your side, though you saw me not, my spirit body being invisible as the viewless air. How I wanted to speak to you! Thanks to Heaven for the present opportunity!" Tender lips now kissed mine. I sat speechless, my heart swelling and throbbing, but directly found relief in gushing tears.

During the dark *seance* white and purple clouds gathered above our heads and seemed in commotion. Their crimson edges now and then shed such light as enabled us to see one another, and every object in the room. Out of the clouds came, at one time, a little dash of rain, accompanied by wind and the rich perfume of flowers. Immediately after this, a white figure that seemed a column of cloud, snowy, yet tinged with something bright and luminous, came down and sat before me. While I gazed, wondering what it might be, the figure bent toward me, and out came a luminous hand, which was gently laid upon my forehead. It remained but for a moment, touching my temple and cheek affectionately. The old lady had been dead but three weeks.

I could give many more remarkable tests through recognition, but must close here.

ISAAC KELSO, Alton, Ill.

[From the Lafayette (Ind.) Courier.]

EDITOR COURIER.—Your journal for the last few days has contained accounts of some strange apparitions at a deserted dwelling in or near your city, which have been read with much interest by myself and neighbors.

The matter especially attracted the attention of residents in this vicinity, from the fact that for three months or more we have been favored by some extraordinary nocturnal visitors, as well as with lights and sounds which might have been imported straight from pandemonium.

Up to this time no one has cared to speak of it very freely beyond the neighborhood, for fear of being laughed at as a credulous fool, or regarded suspiciously as the originator of a foundationless humbug, but since ghosts, or spirits, or whatever they are, have invaded the orderly city of Lafayette, a sequestered rural district like this may perhaps be permitted to speak on and relate its experience.

You will undoubtedly remember that some time since one of those railway accidents that horrify the nation, occurred in our immediate vicinity. The event must be so fresh in the minds of your readers that it will only be necessary for the purpose of this communication, to state that a freight and passenger train

under full headway, came together in a curve of the road, and resulted in the death of about thirty people. I reached the wreck shortly after the disaster, and hope never to look upon another such sight.

About the middle of March, last, I was returning from a neighbor's at a late hour.

The night was clear, starlight and cool, and it chanced to be more convenient for me to follow the railroad track for something more than a mile.

As I neared the scene of the accident I was suddenly startled by the sound of a railway train approaching just behind me, and another from the other direction, both apparently at full speed.

I instinctively stepped from the track, and as I did so the train rushed by.

I say rushed by, for I distinctly heard it thunder past, and felt the current of air, which, indeed, nearly lifted my hat from my head, but, Mr. Editor, the train was invisible!

I believe I am not wanting in physical courage, but I am frank to confess that for a moment I was as badly frightened as I ever care or expect to be.

I could scarcely draw my breath, and the next instant every hair stood on end,

when I heard a crash, followed by such groans and cries for help, as I had listened to at almost that identical spot in solemn reality once before,

and then all was quiet.

I made the best of my way home, and the next morning related my adventure with affected nonchalance to a gentleman from Boston,

a relative of my wife, who happened to be

spending a few months with me for his health.

But I must crowd the facts and incidents I

propose to give more closely. Of course I can not set down all, nor even half, in an article like this, intended to be brief, which was elicited during an investigation kept up day after day for three weeks.

I saw many strange faces at the aperture; some days from ten to fifteen or twenty, the most of whom were recognized by some one or more present in the circle. It was near a week after the appearance of the sister just alluded to, before I recognized another face, yet a number of apparitions professed to recognize me. At length two other sisters succeeded in materializing themselves, and appeared side by side at the aperture. The recognition was undoubtedly, my sister at my side recognizing them at the same moment I did. And strangers present remarked upon the family resemblance. But the certainty was made doubly certain when the apparition mentioned incidents in their earth-life and ours which we readily and vividly remembered.

A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot.

Six times during the three weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him. Said much about his present condition, and its advantages over the former; tried to give me an idea of spiritual life, the pursuits, pleasures and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased.

I must give one more instance of recognition, and close my story, already, perhaps, too long.

A few days before I left the place a gentleman came there, bringing with him two little girls—his own daughters—the elder perhaps eight years old, the younger about six. Before going into the *seance* room he said to me: "When about leaving home my wife observed, 'I would go too if I thought mother would show herself there; but as she was always opposed to Spiritualism, I'm sure she'll have no desire to make any manifestation.'" "The last one I should look for," he rejoined, "she was so bitter against everything of the kind." But lo! after the light *seance* began, who should appear first at the aperture but this same old grandmother. She bent her eyes affectionately upon the children. The little girls gazed a moment in mute astonishment; then both at once clapping their hands in ecstasy, exclaimed: "Grandma! Grandma!"

"Keep still," said the father in a low tone of voice; and evidently much moved; then to the apparition said, "you didn't believe in this a few weeks ago."

"No," replied the spirit, "but thank God it is true!" These words were uttered very distinctly and with a peculiar stress of voice, indicating earnestness and deep feeling. The old lady had been dead but three weeks.

I could give many more remarkable tests through recognition, but must close here.

ISAAC KELSO, Alton, Ill.

He seemed a good deal impressed with my account, and at his suggestion we visited the scene of the railway disaster on the following night. Just about the hour of the casualty, there was the same sound of the trains thundering over the rails, the same trembling of the earth and rush of air, the crash and groans that had startled me, and then as before all was still. I was about to speak to my companion when he touched my arm and pointed to an object at the side of the low embankment. I looked, and saw seated within a few rods of me an elderly gentleman, seemingly about seventy years of age. His clothes were torn and dusty; long white hair fell from his uncovered head, and across his forehead was a deep wound, from which the blood trickled fast. Near by at his right lay a young girl neatly dressed; still and dead, holding in one hand a little traveling bag, and in the other a nosegay of withered flowers, while almost at her feet were prone a mother and infant, both sleeping the last sleep together, and bearing few external marks of a violent death upon them. Behind this ghostly scene, like the prospective in a well-executed painting, was a shadowy picture, that apparently represented the after-part to the tragedy. There was the family circle just overwhelmed by the telegraph dispatch, giving information of the death of some loved one; the newly-made widow bowed down with grief; the group of horror-stricken orphan children; the lonely husband with the little ones who would never again know a mother's care, clinging about his knee; the broken-hearted lover bending over the coffin of his beloved; the slowly-moving funeral procession, and finally the graveyard and its monuments to mortality. For ten minutes, perhaps longer, this phantasmagoria continued, and then another strange concourse made its appearance. There were young and old, men and women, beauty and deformity, budding youth and hopeless infancy. There were about thirty altogether, who bore every description of wound that would naturally be inflicted at a great railway slaughter. Crushed, bruised and bleeding, they stood for a little time grouped together, and then raised their hands and eyes towards heaven as though implored mercy in some hour of supreme peril. The ghostly conclave vanished into thin air.

Since then, the same apparitions have been witnessed by seven or eight perfectly reliable persons. The invisible trains crashing together is an affair of almost nightly occurrence, and about the full of the moon, any curious person can witness the spectral party haunting the scene of the great disaster. If your Professor can explain this, we should like to hear from him, or, if he is still in LaFayette, and would take the trouble, we should be pleased to see him.

I have not forgotten by any means, that you declined to publish a brief and rather vague communication from me on this subject some time since, but since the supernatural agencies have located in LaFayette, and you reported their doings, I venture to hope that I may be favored with a hearing.

It is, perhaps, not improper to add, that I am a plain, unimaginative farmer, more familiar with wheat and corn growing than with any of the modern mysteries of Spiritualism and clairvoyance, which I have never for a moment believed, nor have I ever read—save an occasional newspaper sketch—anything of a more ghostly nature than the old "Arabian Nights" and "Clarke's Life of Wesley," which latter work, however, as you are doubtless aware, claims pretty broadly that the house in which the great Methodist divine lived for years, was actually haunted, and that this circumstance threw a shade of melancholy over Mr. Wesley's life, although out of deference to this intelligent sentiment of the country, he seldom, if ever, admitted his belief in supernatural manifestations.

Respectfully yours,

FAUST.

[From the Springfield (Ohio) Advertiser.]

We were afforded the opportunity last night of attending a Spiritual *seance* in this city, conducted by the celebrated physical and test medium, Mr. R. M. Sherman, of Gahanna, Ohio. Most of the persons present were of a practical turn, and very little time was spent in preliminaries.

The medium with his coat on, and his hands tightly tied behind him with linen handkerchiefs, the ends of which were sewed together after the knots were tied, was seated in a chair, and asked to lean back, and the rounds of the back of the chair were snugly inserted under his armpits. The light was then removed, and instantly the coat was taken off, and thrown across the room. The melodeon in the room was played upon, a pair of guitars sounded and sent flying through the air; hands were placed upon the heads and arms of many present, and one gentleman's spectacles were removed and carefully laid away at some distance from where he was sitting.

Voice being heard, an egg was placed in the medium's mouth, and the writer took a seat immediately in front of him, placed his feet upon the medium's, took hold of his knees with his hands, and expressed a wish to know what was up. A voice at his side expressed pleasure at seeing him, asked him to observe closely, that there might be no room to aver deception, and asked that the medium receive proper credit if all were satisfied after thorough examination.

An extended conversation was carried on, the voice announcing itself as belonging to the spirit of Anna Leece (spelling the name), a Quakeress, and occasional preacher, formerly of Madison, Wisconsin, originally of Hartford, Connecticut, and last public appearance at Racine, Wisconsin.

I made the best of my way home, and the next morning related my adventure with affected nonchalance to a gentleman from Boston, a relative of my wife, who happened to be spending a few months with me for his health.

He had just taken a "nip," entered the room, and at once a guitar flew through the air so violently as to cause considerable concern for the safety of visitor's head, and at the same time, in raised tones, the voice expressed great dissatisfaction at the habits and presence of any one addicted to the ardent. The medium explained that such demonstrations had happened before.

After various tests of a similar kind, the medium was unbound, the room lighted, and the presence of "Old Kenesaw invoked." Very soon "Old Kenesaw," as he calls himself, took control of the medium, caused him to dance, and talk in broken English, and give descriptions of persons and places with such accuracy as to astonish and bewilder those present,

"Kenesaw" represents himself as an Indian, who left the body many years ago, at the age of eighty. He claims to be the guardian and controlling spirit of this particular medium, and certainly reads character with wonderful ability for an Indian.

Mr. Sherman is here on a short visit to Mr. G. W. Dalle and other friends, who wished to have ocular proof of the power reported as belonging to him and displayed in other places. He leaves next Monday to visit Indianapolis, but promises to return, and be present with "Kenesaw," Miss Leece, and many other communicating spirits, at the basket meeting of the Liberal Religionists, next month, at the Fair Grounds.

Almond Items.

Many of the readers of the *Express* have seen the pretty valley at the head of the Canisteo river, called North Almond Valley. 'Tis a lovely place. Those that see it a thousand years from now will see some improvements, without doubt; yet, still it is a pretty place. The people have a Union church, where they can "worship God according to the dictates of their conscience." We believe they never had but one fight in the pulpit, and that was by an (now) ex-Judge and the (now) Sheriff, but there was nobody hurt.

It was given out that a Mr. Beals (from somewhere) would speak to the people in a trance state, and likewise play on the organ and sing. The trustees of the Union are as blind as Balaam, the son of Beor, who could not see what his ass saw. They were led up by a spirit to shut off this great light. The high deacon of the order by chance had the keys (although the house is always unlocked), and refused to surrender, being himself a stockholder in the institution. At length Mr. Beals was led up (half a mile) by the spirit, and we doubt if Jesus with his whip drove the money-changers out of the house that Herod built any quicker than Mr. Beals silenced the three trustees; yet one of them, who thinks himself (but other people differ with him) a Paul, at least, seemed to linger with an argument; when the Monitor with one of his ponderous shots (truths), sent him reeling to post. The result was a crowded house, both evening and Sunday, when the audience were treated with sweet music, and two as high-toned discourses as can well be imagined, on the teachings of Jesus of Nazareth.

Mr. Beals is a host in himself, and was followed by the editor of the Hornellsburg *Tribune*, Mr. Greenhow, who put in some tremendous peace-makers between wind and water; and the sea, there

Original Essays.

THE DEVIL.

The Serpent in the Garden.—Serpent Cursed.—Which was Wrong, God or the Devil?—Charges against the God of the Hebrews.—The Devil Slandered.—Where is the Fire and Brimstone?—No railing Accusations against the Devil.—God Outwitted by a Snake.—The Serpent an Object of Worship.—Serpent and Seraph.—The Term Devil; its Origin.—The Serpent in Heathen Mythology.—Hebrew Opholatry Stolen from the Egyptians.—War in Heaven.—Tartarus.—Typhon and Ormus.—Apocalyptic Devils.—Diabolus.—Beelzebub. Belial.—Baal-Shaddai.—Satan.—Dragon.—Dagon.—Abaddon.—Apollyon.—Lucifer.—Annual Wars in Heaven.—Adonis and the Boar.—Devil in the Bottomless Pit.

BY D. W. HULL.

Horatio. But, soft; behold! lo, where it comes again! I'll cross it, though it blast me.—Stay, illusion! If thou hast any sound or use of voice, Speak to me: If there be any good thing to be done, That may to thee do ease and grace to me, Speak to me: If thou art privy to thy country's fate, Which, happily, foreknowing may avail, O speak! Or, if thou hast upbraided in thy life Extorted treasure in the womb of earth, * * * * *

Speak of it:— * * * * *

Look, my lord, it comes!

Hamlet. Angels and ministers of grace defend us!

Be thou a spirit of health, or goblin damn'd, Bring with thee air from heaven, or blasts from hell,

Be thy intents wicked, or charitable,

Thou com'st in such a questionable shape,

That I will speak to thee.

As the Devil figures quite prominently in the Christian Atonement, it will be our duty to devote a chapter to His Satanic Majesty. Theologians have him appear in the form of a serpent, in connection with the "Fall of Man." We read in Genesis iii, 1-5:

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Same chapter, 14th and 15th verses:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The query arises who was in the fault in this arrangement, God or the Devil? Let us reason together. We should never make our decisions till we have investigated the whole matter. It is not enough that the minister tells us God was all right and the Devil wrong, for he may traduce the innocent one, and exonerate the guilty one. I am serious in this matter, for I do hold that that being called the Devil and Satan has lived a blameless life, and has always been worthy of more honor than the Hebrew God, and my evidence has mostly been gathered from Orthodox theology.

It was the Hebrew God who sent out an evil spirit from his presence to lead Ahab to destruction.—(1 Kings, xxii, 23.) It was an evil spirit from the Lord that troubled Saul, and he sent for David to come and drive it away.—(1 Sam, xvi, 14, 15, 23.)

It is the Lord that is to send a strong delusion to every child of Adam, in order to have a good excuse to damn them; and that he may more effectually carry out this purpose, we are told that:

If the prophet be deceived when he hath spoken a thin, I, the Lord, deceived that prophet, and I will stretch out my hand upon him and destroy him [for being such a dupe]. (Ezek. xiv, 9.)

Indeed, the Jehovah-God has shown himself to be a misanthrope in every way.

On the other hand, the Devil has stood the slander of the clergy for six thousand years, and he is ten times better than any of his calumniators. His reputation is growing, too. People think more of him as they get better acquainted with him. He has ever shown himself the friend of humanity. In Jesus' time he healed the sick, and since that he has invented the telescope, discovered the circulation of the blood, vaccination, printing, phrenology, and magnetism. He broke down the power of kingcraft in our country, tore up slavery by the roots, and is now making a great effort to overthrow priesthood. All this he has done against the united efforts of all the self-styled "people of the Lord," mustered in, as they claimed, under the inspection of "Israel's" God."

We read that "Satan himself is transformed into an angel of light" (2 Cor. xi, 14), which certainly signifies that he is improving, however slow it may be. The real meaning, however, is, that he is cross-formed, and came across from darkness to light. The moral also signifies a reviving again, as if it were something that had been at one time in a state of activity, but having receded from it, it has again revived, and re-assumes its old position. So if he had fallen, it is implied that he will be again restored. I shall probably show that Satan had had several falls which could not have been in the case unless he had been restored to the place he fell from.

Indeed, he seems to be the chief personage in the universe. Although we are told that he was driven out of heaven, he seems to be there about all the time (Job i, 6), whilst it seems quite difficult to find his adversary's whereabouts, and I am not certain that we have not got the whole thing wrong end foremost. It would turn out rather hard, if after we had taken such pains to get to Heaven, we should find that we had got to the wrong place; yet we can not expect much better if God has sent a delusion. I am very certain we have been mistaken about the locality of that fiery country, and if we wish to miss the place of fire and brimstone notoriety, we had better "about face," for the fire and brimstone is in Heaven.—(See Gen. xix, 24.)

Are you not glad, dear reader, that the Devil spoiled the Lord's work at Creation? You and I, instead of writing and reading this book, would now be running wildly around and sleeping in holes in the ground, without any clothing, had it not been for the Devil. Don't you honestly claim that the Devil was right, and the Hebrew Deity was wrong, in that first little affair of theirs? Why under the

shining sun didn't the Lord want us to know right from wrong? Did he want us to be in such a condition that his delusion would be more successful? Reader, if you are educated, have clothes on your back, and have a knowledge of right and wrong, you may thank the Devil for it, for the Lord had determined to keep you in ignorance, and he had a great quarrel with the Devil for assisting your first parents in getting their eyes open.

The Devil was supposed to be the author of all evil, as God was supposed to be the author of all good. But in our text, it is not the Devil, but a serpent that does the mischief. However, we will not be little over the matter, but will admit that the terms serpent and Devil have reference to the same person. But suppose this was a serpent, then it was a snake that outwitted God, and caused the "Fall of Man."

The Serpent, was an object of worship in Egypt, Persia, and Judea. It seems that the worship of the Serpent, however, was to secure the favor of the Devil, and avert his evil intentions. Hence, we find Moses erecting him on a pole in the Wilderness, that they might worship his image, and avert the evil effects of his bite.

The Egyptian God, Serrapis, was a serpent entwined around a pole with a cross on it, as was, also, Esculapius' healing serpent, and, probably the "brazen serpent" of the Israelites.—(John iii, 14.)

The Serpent was an emblem of immortality, as he renewed his life by shedding his skin each year, and an emblem of eternity when he put his tail in his mouth, and formed a circle that had no end, and it is very probable that Isaiah conceived of God as a serpent, as he is represented as hissing "into them from the end of the earth; and he will hiss for the sun in Egypt."—(Isaiah viii, 18.)

The words serpent and seraph have the same root, and were once supposed to be clothed with wings, but in consequence of sin, they fell to earth, and were deprived of their wings. But the Devil never did crawl. Walking was his mode of locomotion.—(Job i, 7.) Hence, the curse upon the serpent never reached him.

We have already given a quotation from Max Muller, in the chapter on "God," showing that the Devas of the Hindoos were the angels who eventually became Gods. I have read somewhere that the word Eve means a serpent; if so, we can easily account for the way the serpent came to be called the Devil. But then, if the grand, omnific root of the words *Deus*, Deity, etc., have their roots in *De*, we can easily see that the word Devil would run back to the same root.

The word *El-Allah* signifies God as well as the word *De*, and thus we have the word *De-El*, who was not so very bad till he came to be the Scotch *De'il* and the English *Devil*.

The pious Dr. Oliver, in his Hist. Land, p. 351, says:

"For the Deva or Dive of the East, who was considered the tempter of Eve; the Deva of ancient Hibernia; the Amorite Dive; the Gaelic Dhu were no other than the Diabolus of the Greeks and Latins, and the English Devil."

Devils were sometimes represented in the form of goats, under the term of Azazel, who were not so very bad after all. Indeed, the world could not have gotten along without them, as they had them to carry away their sins."

Jonathan, in his Targum, thus renders the last clause of Lev. xvi, 10:

"To send him away to death in a rough and rocky place, in the desert of Tsuk."

Lightfoot tells us it was supposed that the goat was thrown down a steep precipice of the mountain, called Azazel, and dashed to pieces.

R. Laadis Gaon supposes the word to be compounded of *El* and *Az*, so that the mountain of Zael is, by transposition, equivalent to Azazel, that is, the Mountain of God,—just as David (Psalms xxxvi, 7) speaks of "mountains of God." Ez, a goat, and Azal, to go away. Es, fire—El, lofty, high.

Another reading would render it thus:

"One lot shall be for Jehovah, and the other for Azazel." So says the Septuagint.

Origen says:

"He who is called in Leviticus Apopomias, and whom the Hebrew Scriptures call Azazel, was no other than the devil."

Prof. Bush says:

"These desert deities were generally conceived of as having the semblance of goats, or rough, hairy, shaggy, creatures."

See Is. xiii, 21; Lev. xvii, 7; 2 Chron. xi, 15, and Matt. iv, 1.

The following quotations show that the Serpent figured quite as commonly in the heathen legends as he did in those of the Hebrews, and a great deal earlier. In fact, the Serpent has been quite as necessary to them as to us:

"Bryant in his 'Analogy,' vol. iii., plate 7, has favored us with an engraving of a Tyrian coin, in which a serpent is coiled around the trunk of a tree; and Maurice (Ind. Antig. vol. vi.) has preserved a similar medal. Now to what other fact can these representations refer, together with the corresponding symbols of the serpent entwining the staff of Mercury, Esculapius, and others, but the Pardisical serpent and the tree of knowledge, of good and evil?"—[Oliver's Hist. Landmarks of Free Masonry, vol. ii, p. 339.]

"A tradition that the Messiah, or middle god shall bruise the serpent's head, while it should bruise his heel, existed alike in the East and in the West, amongst the Indians, the Greeks, and the Goths of Scandinavia. The Brahmins placed in their temples certain sculptured figures which were unquestionably descriptive of this prediction. One of them represents Vishnu, with his foot placed on the head of a serpent; and another portrays the same deity encompassed within the folds of the same reptile, which is in the act of biting his heel."

Maurice, in his History of Hindostan, has published engravings of these sculptures; the reader can not but be struck with an extraordinary coincidence which subsists between the former portraiture and the monkish picture of the victory of Michael over the Devil, where the Archangel is represented as being surrounded by the Angelic host, and trampling on the head of a horned dragon."—[Hist. Land. p. 348.]

Dean (Serp. W. ship, p. 21,) says: "singularly enough, the malevolent actions of the Pardisical serpent had a coloring given by heathen mythologists diametrically opposite to the reality. The seducer of Eve is directly termed the protector of maiden virtue, and the tempter who seduced her to pluck the forbidden fruit, is the guardian of the golden apples of Hesperides."

"In Persia the Hierogram was two serpents contending for an egg, as a symbol of the world; and in India it was embodied by the still more remarkable figure of the serpent's head crushed under the head of the middle god Vishnu; while in a corresponding Mexican painting in the Borgian collection, the Deity appears in conflict with a dragon. He wounds the dragon's head with a sword, while the monster has succeeded in biting off his foot at the heel."—[Hist. Land. vol. ii, p. 339.]

"The Greek Mythology furnishes another instance of this doctrine among Pagans, in the fable of the garden of Hesperides, where the tree which produced golden apples existed,

guarded by a serpent vomiting fire (instead of a flaming cherub). Hercules, in his character of god-man (Theanthropos), the offspring of a celestial father, and a terrestrial mother, after his voluntary death, was received into heaven, encountered and slew the serpent and took away the precious fruit"—[Ibid. p. 340.]

Here, reader, is our theology again stolen from us before we had it. The Israelites had no theology till they learned it of Moses. Moses got his of the Egyptians; for the very fact that we find the Egyptians with a priesthood in the time of Moses' advent, proves they never could have received their opholatry from the Hebrews.

Peter tells us that God cast the sinning angels down to *Tartarus* (translated hell in King James' version), to be reserved till the judgment of the great day. A theory has been extant in all Pagan religions, that the Devil had war in Heaven in consequence of the birth of some individual. In the Christian dispensation it was Jesus. But this happens to be unfortunate for the Christian theology, for we are told by theologians that Satan fell before the fall of man, and Jesus says: "I beheld Satan fall like lightning from Heaven," (John, x, 48.) But John tells us that he fell in consequence of a war which he had in Heaven with Jesus, after his birth, death and ascension into Heaven. (Rev. xvi.)

In contemplating this serious affair, one can not refrain from uniting with Young, and not come to this earth. Why it is that he should be sent here, while other planets need a Devil as bad as we, is more than theologians have yet condescended to tell us:

"Oh that the Fiend had lodged on some bright orb Athwart my way, nor reached his present home, Then blackened earth with footstep mire mired in hell, Nor washed in Ocean as from Rome he passed To Britain's Isle too conspicuous there."

Long before this, the heathens had a tradition that Titan and his infernal host made a war upon the government of Saturn, in consequence of the birth of Jupiter, and was cast out of Heaven down to hell, which some Pagan authorities tell us, was as far beneath the earth as Heaven is above it; whilst others tell us he was cast down to earth with his evil host, and great mountains were piled upon him. In their vain attempts to try to arise they cause Vesuvius and Etna to belch forth fire, smoke and brimstone. Here originated the idea of hell-fire and brimstone. This place was called Tartarus; and Peter could have had reference to nothing else but the Pagan hell, when he told us that "the angels that sinned were cast down to Tartarus" (translated hell.) (2 Peter, ii, 4.)

Dr. Dwight, in his mythology, p. 68-69, says: "The Titan gods combined against him, and in a long and furious war endeavored to drive him from the throne of Heaven, and reverse the recent dignities of the upstart Saturnian race. And now the mighty frame had fallen into pristine chaos, if, prompted by his Allwise associate, he had not first made his kindred gods partakers with himself of nectar and ambrosia (incense and immortality), and then released from darksome durance, the predominant igneous powers, sons of Heaven and Earth, Colus, Briareus and Syes, whom he called up to light and made his allies in the war. By their irresistible strength, he at last vanquished the Titan gods, and confined them fast-bound in a prison waste and wild, as far under the earth as Heaven is above it; a bulwark of brass with three-fold night brooding over it, and its gate of adamant, guarded by three enormous brothers, jailers of the almighty Jove."

The following I take from the Bible in India, p. 189 :

"He placed the most perfect among the angels in the heavens nearest himself, and the others in the heavens more distant. But scarcely had he given his order when a violent quarrel arose in Heaven, the inferior spirits, who had been assigned habitations in the most distant heavens, refused to go, and havingлеванти Vasanki at their head, who had first excited them to revolt, they fell upon the better endowed Devas to seize the heritage assigned them. These last having ranged themselves under the banner of Indra, bravely sustained the shock and the battle was waged in the presence of Brahma, who did nothing to stop it. Vasanki having been overthrown by Indra, all his companions terrified, abandoned him, declaring themselves ready to submit to the will of Brahma; but he, irritated by their disobedience, chased them from Heaven and interdicting equally earth and the other planets, left them only hell for a dwelling place. And he named them Rakchassas, that is to say, the cursed. Here are born all those demons, who, under the name of Rakchassas, Nagas, Lopre Pesatches, and Arouras, officiate in Hindoo poetry, which represents them as unceasingly disturbing the sacrifices and devotions of mortals, and who are obliged to call in the Devas angels, as well as holy persons to their succor."

Admitting that the devil is a fallen angel, we might yet inquire why God did not destroy him while he is about it? Why permit him to make such havoc in the world? Why allow him to work all the wickedness he can in the world, and at last be reduced to the necessity of removing him out of the universe? (See Heb. ii, 14.)

Theologians generally believe that these two beings (God and the Devil) are about alike,—each infinite,—holding the strange doctrine that two infinite beings can inhabit the same space at the same time. This notion, too, seems to have been derived from Pagans. In fact, all we have of a Devil, comes from Paganism. Long before Moses wrote of the serpent in Eden, which theologians tell us is the Devil, the Egyptians had their malignant Typho, who was twin brother to the good Osiris. Plutarch says:

"They (the ancients) believed in two Gods of different trades, if I may say so, who caused the one good and the other bad. They called the first God, by excellence, and the second Deimon. Augustine says:

"The ancient Asyrians, as well as the Persians, admitted two principles, whom they honored as two Gods, the one good and the other bad." Mr. Pirrat says:

The Peruvians (of South America) revered Pacha-Carnac as being a good God, and Cupai as being a bad God. The Caribs admitted two sorts of spirits, the one benevolent, who dwelt in Heaven, and the other evil, who hovers over us to lead us into temptation. The former, on the contrary, invites us to do good. Those of Terra Firma think that there is a God in Heaven—the sun. Besides, they admit a bad principle."

The word Devil, as it occurs in our Bible, is taken, generally, from two words, Demon and Satan. The writers of the New Testament supposed them to be the spirits of evil disposed persons, but originally it signified the spirits of any man or woman, either good or bad, hence Acheron and Socrates talk about their good demons. The Church would not accept of such a phrase as a good Devil, and yet it is admitted if such is the true signification of Demon. Josephus:

"For what man of virtue is there, who does not know that those souls which are severed from the fleshly bodies in the battles by the sword, are received by the other, that purest of elements, and joined to the company which are placed among the stars; that become good demons and propitious heroes, and show themselves as such to their posterity afterward" (Wars of the Jews, b. vi, c. i. §. 5.)

"Josephus:

The Devil figures quite extensively in the book of Revelations, sometimes as a beast and again as a Dragon. Theologians have a very accommodating way of disposing of his Satanic Majesty; of making Pagan, and Papal Rome represent him or call him the Devil—whichever happens to fit their theory the best. Thus they tell us: "The beast with seven heads and ten horns, is a prophecy of Papal Rome, whilst the Dragon had reference to Pagan Rome, and the 1260 days mean 1260 years. But the Dragon was to persecute the man-child, 1260 years, only continued 530 years after he was born till he was compelled to give place to Papal Rome, or the beast with seven heads and ten horns. If these Dragons and Devils of the Apocalypse were symbolic of civil authority, then we have no personal Devil; for we must have a uniform mode of interpretation.

But we never could get along without a personal Devil. He is just as necessary in the Christian scheme

Arts and Sciences.

BY Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and
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Comparative Theological Exegesis.

SCIENTIFIC—SERIAL NUMBER THIRTY-NINE.

The translator of the Bible in India, remarks (p. 186, 187): "The period of action and reconstruction of the world, occupies, according to the Vedas, one entire day of Brahma—and that day corresponds to four million three hundred and twenty thousand human years."

The Pralaya, or epoch of dissolution, lasts one entire night of Brahma, and that night is equal to the same number of human years as the divine day. These doctrines of the holy books on the construction and reconstruction of worlds, have given birth to a crowd of philosophic systems, of which we only have time to make passing mention of two theories, the first of which maintains, that the germ of matter once fecundated by Brahma, the phenomena of transformation operates spontaneously, and without direct participation of God, in accordance with the eternal and immutable laws which he has created.

Matter in precipitating itself from its center, from its generating force, subdivides and gravitates in space, all particles are compressed, light is generated, the smallest fragments dry, the vapors which exhale produce atmospheric air and water. The fragments become habitable worlds. Gradually all the other particles according to their magnitude, becomes extinguished in their turn, but in proportion as they become habitable, heat and light diminish until having wholly disappeared, matter, deprived of its most active agents, of life and reproduction, falls back into chaos, into the night of Brahma. This opinion, which is not contradicted by the Vedas, is nevertheless attacked by the orthodox, who accord to divine influence a more active role.

They recognize perfectly, that it is thus nature develops herself, the elements form themselves, all the phenomena of existence accomplish themselves, that the worlds and matter thus likewise end, and lose themselves in the night of Brahma.

But according to them, God is the supreme law of all these phenomena, and exists in the law. He presides constantly at all these transformations which would promptly cease to pursue their course, should he happen for an instant, to suspend his direction, to withdraw his support."

Brahmin priests can not receive ordination without first declaring themselves partisans of this latter system, which is considered to be much more than the first in religious spirit.

"The book of Moses, occupied solely with coarse fact, pays no attention to (either these thought-forms, measures or) theories, which form the basis of oriental theology. Modern religions have placed them among their mysteries."

The prevailing chemism of the spiritual plane seems to have left its mysterious impress on the earliest grades of earth-mind, which a modern knowledge, analysis, and understanding of the more material, may triumphantly explain.

As Brahma proceeded in the first twilight of day, to create and populate the world with all things, he divided it into twelve parts, for this reception of himself, attributes, and power, and said:

"I will, that the heavens people themselves with inferior spirits, who shall obey me, and testify to my glory."

The angels sprung forth from his thought, and hastened to arrange themselves around his throne.

From this quotation, it would seem the intermediate conditions, or angels, were formed and aggregated in hierarchic order, according to their individual nearness and elevation of thought.

Should we now turn to the elementary conditions and successive combinations, as we have treated of them in the material, namely, the archangel Nitrogen, or Conscience Sensation; Hydrogen, or Wisdom; Oxygen, or Love; Air, or knowledge; Water, or understanding, and Inter-electro-Chemic Action, or Reason, we shall have the legitimate, triune purity—of centralized unity of condition, surrounded by the diversity of surrounding relations.

And to trace the analogy still further, we find confused imperfection and restive antagonisms farther out in the circumference, less imperiously inspired, harmonized and ruled by the chemism of the all emanative and controlling center, in the physical as well as the spiritual; hence, the contentions and wars carried on by Indra, of the more central, and Vasanki, of the more circumferent, ranges of spiritualized condition, was instituted and permitted by Brahma, to work good out of evil.

Of herself she claims no knowledge of the healing art, but her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and it is an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that cures.

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A Species of "Bore."

The Editor of the *Medium and Daybreak*, a Spiritual paper published in London, is occasionally afflicted with a species of "bore" that likes to "rule or ruin." The JOURNAL has a few of the same species over the country, who continually see "ruin" prepared, for it unless it "shapes" its policy differently; however, they are of the harmless, inoffensive kind, and only about three a year stop their paper, because "their policy" is not adopted. But here is a strange case. A man wants God demolished. Not able to do it himself, he seeks all the able exponents in the country to assist him. He writes as follows to the *Medium and Daybreak*:

"No. 957, Queen Square, Bloomsbury.

TO THE EDITOR OF THE MEDIUM AND DAYBREAK: I am a student of the transcendental philosophy of Atheism, and having accidentally heard from a neighbor that he was going to give up your paper on account of its atheistic tendencies, I said to myself, 'A cheap godless paper is the want of the age.' And forthwith I came to your office and solicited a six-month's subscription, which I paid in advance. But as number after number of your *Medium* has come to hand, and I perceive with unutterable disgust that not a word of demolition of God is contained in them, but, on the contrary, I read of creation, which implies a Creator, and of spirits, which implies a Father-Spirit, I consider myself to have been taken in by you and your friend, and beg, therefore, that you will not give yourself the trouble of sending me the *Medium*, which is only fit for old washerwomen. Let me add that I shall come to-morrow for the return of my money, which you must refund or take the consequences.

"U. MACDUFF."

May 1st, 1872.

Atheists, generally, are a sensible class, but MacDuff exhibits in his note too much bile, and too little sense. Editors are generally an independent set of fellows, and while they strain every nerve to make their papers acceptable, they are aware that some of their readers are crotchety and angular, and by no possible means can they make a paper to suit them in all respects. Such letters assist somewhat in filling up a waste basket.

Snail-like Progress.

The Commonwealth gives the following:

"At a meeting of the Essex North Congregational Association, at Newburyport, on Friday, the 15th, it was unanimously voted that a vote whereby the Reverend Charles Beecher [passed some ten years since] was suspended from the association for the crime of heresy, be hereby revoked, repudiated, and disannulled, and that the same be expunged from the records."

This is snail-like progress! Ten years of growth in a nutshell! This association should be voted a leather medal, with Balaam's Ass engraved on one side, and an obstreperous donkey on the other. We think an intractable, impenitent mule would progress as rapidly as the Essex North Congregational Association.

Mr. Beecher's heresy consisted in differing with the association on some minor point of doctrine, and that was considered a "crime," for which he was suspended, and the curtain between him and God partially dropped (?). But he paid no attention thereto. He still continued to progress, and finally, when ten years had been numbered with the past, his old enemies relented, their virulent natures became softened, and they tried to expunge their own foolishness! The Commonwealth says, "that most of his church sustained him, and we think the association withdrew its fellowship from the church. Whatever it did seemed to agree with the censured organization, for it grew and prospered. Charles Beecher preached, and the people listened, and men and women lived better, happier, nobler lives; came nearer to God as they gave heed to the earnest words of the good heretic. But somehow the Lord didn't seem to agree with the Essex North Congregational Association, and had not suspended the Rev. Charles Beecher at all! In fact, it really seemed as if he was passed on to higher usefulness by the push from his ministerial brethren. Did it take ten years for them to see it?"

Hell Found.

The celebrated gas well at Newton, Pennsylvania, in the oil region, is not a popular institution there. The gas continues to rush forth with noise like that of a tornado, and the people in the vicinity are greatly alarmed, believing the well to have a direct connection with the infernal regions.

A school, three-quarters of a mile away, has been suspended, and the cattle run about the fields, wild with fright. One distinguished divine locates Hell in the center of the earth, and we presume this gas well is one of the apertures thereof. Could some one follow the current to its source, we presume a sentry of the Devil would stand there, with horns on his head, and with that "cloven foot" to adorn one of his pedal extremities. We can raise no objection to having it located there, but, if such is the case, the "Hollow Globe" theory will vanish like a pleasant dream. We don't feel like arguing the question now as to the existence of a Hell, as we have before us several cases of ministerial defection, that have occurred during the past week, and as we read an account where one minister in Southern Illinois ruined four young girls, we do not wish to say much in this article in opposition to the hottest kind of a Hell. Under the circumstances, we could not do the question justice.

A Child Shot and Killed by a Minister of the Gospel.

A shocking tragedy was enacted in Cincinnati, Ohio, July 7th, in which a boy 12 years old, named Frank Schickk, the son of a widow, was shot and killed by the Rev. Samuel J. Browne, an aged local minister of the Methodist Church. It appears that Mr. Browne has been for some time greatly annoyed by boys who, in spite of repeated remonstrances, have entered his premises to take his fruit and commit other depredations. At the time above mentioned, a number of boys were playing ball outside, when the ball was thrown into Mr. Browne's yard. Young Schickk entered the premises to recover the ball, when the old man fired at him with slugs, one of the pieces striking in the breast and inflicting a wound from the effect of which the boy died. Browne was arrested by two officers, and was subsequently released on \$50,000 bail.

The terrible affair has created great excitement in the neighborhood of the Brighton house, near which it occurred. A large crowd assembled in the vicinity of Browne's house, which was guarded by a detachment of police, and there was danger from their temper that they would take the law into their own hands. It is a most remarkable case, and appears hard to account for, save upon the presumption that Browne is not in his right mind. He is 86 years old, one of the oldest citizens, and has been considered hitherto above reproach. For some time he has been quite childish. He owns property to the amount of several hundred thousand dollars.

H. A. Straight, the Spirit Artist,

Has arrived in Chicago, and desires us to say that he will extend the time for receiving orders for beautiful landscape oil paintings at one-fourth of their actual value, until the fifteenth day of September next, provided the orders are accompanied with the money.

He requests us further to say that he will receive orders and execute paintings under this proposition of four times the value of the money sent him, provided not less than ten dollars accompanies the orders.

He is in need of ready means to enable him to fit up a studio, as well as a home for his family; hence his liberal offer.

We venture again to urge upon all friends to our best mediums, to give Bro. Straight a trial in this most beautiful phase of mediumship, with the assurance that both spirit likeness and landscape painting will be highly prized by them, when once obtained. Address him, care of this office until further notice.

The Vestal.

A collection of articles in prose and poetry, comprising a short essay on "Origin and Destiny," given through the mediumship of Mrs. M. J. Wilcoxson, is the title of a neat little book of nearly fifty pages, issued from the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. Mrs. Wilcoxson, the author, is well known all over the country where she has lectured, as one of the best inspirational and trance mediums in the spiritualistic ranks; and this is a collection of some of the finest thoughts that have been given mediumistically through her brain. Thousands will peruse them with pleasure and profit; and we commend "The Vestal" to the attention of all our readers.—*Banner of Light*.

D. W. Hull has been lecturing at Wyandotte, Kansas. He is to hold a discussion with Elder C. C. Marston, at Rochelle, Ill., commencing Tuesday evening, September 17th, and continuing a week or more, on the following proposition:

"1. The spirit of man is conscious after the death of the body, and possesses the capacity of making revelations from the spirit-land, to persons now living on the earth.—D. W. Hull, affirmative; C. C. Marston, negative.

"2 Modern Spiritualism is a Satanic delusion.—C. C. Marston, affirmative; D. W. Hull, negative."

PICKNELL'S Village Builder is a valuable work for all interested in building. It contains over fifty plates, drawn by some of the best known artists in the country. The designs are principally for buildings of moderate cost, and adopted to all sections of the country. For full particulars and information, send with a postage stamp, to A. J. Picknell & Co., 27 Warren Street, New York.

J. STEELE will answer calls to lecture on the Spiritual philosophy, and aid in the development of mediums, after the middle of August next. Address him until that time, at Green Garden, Will county, Illinois.

REV. J. H. HARTER, formerly a Universalist clergyman, whose burning words of eloquence we have often heard, is now at Auburn, N. Y., and will lecture on all reformatory subjects.

FRANK THAYER, the excellent medium for physical manifestations, will soon appear before the public again. He is now stopping with Dr. J. W. Field, at Galesburg, Ill.

Mrs. M. J. WILCOXSON is stopping temporarily with her relatives, at Milford, Connecticut. Now is the time for the friends in the East to engage the services of this earnest worker.

Dr. FELLOWS writing from Hammonton, New Jersey, says that he is meeting with great success as a healer.

CONNECTICUT has a benevolent institution at Middletown, in the shape of an industrial school for girls. It takes young girls who would almost certainly lead a life of vice if left to themselves, and reforms and educates them. While there they do all their own work, study three hours each day, help manufacture boxes, and are allowed suitable hours for recreation. They are under no more restriction than ordinary children, yet all are so well satisfied that they never attempt to escape. During the three years of its existence, eighty-five girls have been received in all, of whom twelve have been discharged, fitted for the duties of life. The total cost of the property was \$81,200, and it is now valued at \$200,000.

MRS. GEO. W. EWELL, who has lately become connected with that flourishing school, the Belvidere Seminary, is well-known as a fine clairvoyant physician and test medium. The Misses Bush spare no effort or expense to draw around them the most progressive and efficient assistants, to aid them in their worthy enterprise.

See advertisement of Belvidere Seminary in our advertising columns.

Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Evidence of Immortality.

Spiritualists are sometimes disposed, in the joy which comes to them from the absolute consciousness of continued existence as revealed by spirits who return and identify themselves, to speak of immortality and eternal life as a demonstrated fact. This is not so. One of the essentials for the proof of anything is that it must have existed. Undenied, immortal life has never yet been completed, and hence there can be no positive proof of it. There is, however, positive and unmistakable evidence of continued existence, which satisfies the human soul that death, which we have been taught to look upon with so much dread, is but an incident,—a change in life itself.

This is a grand result, worth all that it has cost in the investigation of the spiritual phenomena of the day.

We have no doubt of the identity of our spirit friends who have come to us from time to time. We also recognize many very ancient spirits and are willing to take their word for it, that they have outlived the change called death,—some of them longer than the period that the Christian world is disposed to admit of the existence of man on this earth. It is very comforting to know this; the fact of their continued existence is strong presumptive evidence, but not absolute proof of immortality. First, the indestructibility of matter. According to Prof. Hare's theory, which we have presented to our readers, matter is the result of force, and it is his opinion that whenever matter has been formed it can not be destroyed; so that while there is a continuous formation of matter, there is an accumulation, as all that ever has been still remains. Our consciousness of the existence of matter does not affect it in any manner.

There is, however, a vast difference between indestructibility and an immortality of conscious identity. The changes of matter are such that we are constantly losing it from our consciousness, not so with our identity. We believe in the immortality of plants and animals, but we can find no evidence of their conscious identity. The phenomena of Spiritualism have furnished absolute proof of man's continued conscious identity; the oldest spirit we have ever conversed with has had no hesitation on this point, and there is an absolute increase of this consciousness as the spirit becomes unfolded to higher degrees of progression.

There is a proof of immortality, which places it beyond the possibility of doubt to the individual who recognizes it. Physical consciousness is evanescent and temporary; mental consciousness is subject to aberrations which may break the line entirely, so that immortality or continued conscious identity do not belong to either or both of these, but to the interior nature of man which we call soul, using the term spirit for all except the external physical body which exists within the domain of the physical senses. We recognize as spirits, beings who have passed from this stage of existence, and who have, as they tell us, a three-fold nature, namely, a physical-spiritual body, the counterpart of the physical body which they had on earth, only of a finer material; a mental nature corresponding to that which they had on earth also; and an interior or soul nature. This soul nature is the only thing which really has a perception of an immortal conscious identity.

There is a power within the soul which realizes this, and it becomes to it absolute proof of immortality. Hence the poet says:

LITERARY NOTICES.**City Entertainments.**

[For the week ending July 27th.]

GLOBE THEATER.—No. 56 and 58 Desplaines street, Col. J. H. Wood, proprietor. Hooley's Minstrels are now at the Globe, entertaining the lovers of amusement in a style that will make the sides ache from laughter. The Burlesque, DIVORCED, is received with great applause.

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. The management take especial pleasure in announcing an engagement, at great expense, with the popular and justly celebrated American tragedian, Edwin Adams, who will personate his great character, ENOCH ARDEN, as dramatized, from Tennyson's exquisite poem, by Mlle Jule de Marguerites.

NIXON'S AMPHITHEATER.—Clinton street, between Washington and Randolph. This is the third week of Tony Pastor's Popular Troupe. Assisted by new Stars, the entertainment can not fail to interest everybody.

THE KEY**SPIRIT PHOTOGRAPHY****IS
THE KEY**

THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses—that of sight. The investigation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamps it as a truth, and gives us a

MOST POWERFUL ARGUMENT in favor of our beautiful philosophy.

Mr. W. H. Member, of Boston, is the medium through whom these beautiful manifestations were first given.

His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

This is a beautiful picture, and shows his spirit daughter holding a flower to his face. This picture is fully recognized, and was the means of converting him and his family to the Spiritual faith.

Capt. R. Montgomery, of Hodgdon Mills, MAINE.

The spirit form represents "Mabel Warren."

While young lady was assistant editor of his paper and being fatherless was drawn to him as to a father.

Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory.

A picture of "Mabel Warren" taken while in the field and hands furnished by Mr. Dow, for comparison, can be had if desired.

The spirit form here represented

ed is Mr. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the like-

ness is seen to be every re-

markable and satisfactory.

John J. Glover, Quincy, MASS.

This is a picture of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Herbert Wilson, Boston, MASS.

The spirit form here represented

ed is Mr. Wilson's mother, and is certainly a very

remarkable one. Over the

head of the lady appears a

crown of light which Mr. W.

says is a fitting emblem, as she was a very spiritual woman.

Spirit child, fully recog-

nized. This picture is a re-

markable one, inasmuch as

it shows the power of spirits

in moving tangible objects,

the child having raised a

portion of the sitter's dress.

Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only from its being readily

recognized, but from the

correct name of the child, which plainly appears in a

wreath of flowers in its lap.

This young man is a medi-

um. Before sitting for this

picture the spirit offered

short thematic representations

Europe, Africa, and Amer-

ica. As will be seen

by the picture, the promise

was fulfilled. Also a picture

was taken while entranced,

and shows his double.

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Our Correspondence.

Complimentary.

At the close of a series of lectures by Mrs. M. J. Wilcoxson, for the First Spiritualist Society of Kansas City, the following resolutions were unanimously adopted:

Resolved, That Sister Wilcoxson is entitled to our sincere thanks and warm gratitude for the very able and lucid manner in which she presented all her subjects; they being presented from a philosophical and scientific standpoint.

Resolved, That her lectures have been to us as an oasis in the desert to the weary and thirsty traveler, a fountain of truth, pure, and invigorating, and that we shall joyfully anticipate her future return to labor among us.

Resolved, That a copy of these resolutions be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light*, for publication.

MRS. S. J. CRAWFORD, Sec.

Kansas City, Mo.

Waco, Texas.

BRO. JONES.—We have been greatly blessed lately with one of the best picnics we ever had. We listened to an able lecture in the morning from our brother, Dr. H. C. Pierce, whom we would command to our friends throughout the State. We believe he intends to travel with his wife, who is an excellent trance and test medium. In the evening our meeting was cut short by a rain, just as our speaker, Bro. Wilkerson, was getting into the merits of his subject. He was alluding to our political condition and the necessity of radical reform. We have had three large circles in the neighborhood in which Mrs. P. gave several wonderful and soul convincing tests, which made some of the skeptics yield. Our meeting was some twelve miles from the town of Waco, in a neighborhood whose atmosphere is becoming very much spiritualized.

Go ahead with your brave paper, and be assured that the Spiritualists here enjoy and patronize it above all others, though there are several other good Spiritual papers taken in this county.

Fraternally Yours,

J. S. HALEY.

July 12, 1872.

Spirit Pictures.

S. S. JONES—Dear Sir:—In company with Mr. Rose, of Rose Brothers, photographers, of this city, I visited Mr. Allen, of Dunton, Ill., and, according to my promise, will give you the details developed in the investigation.

We arrived there at 11 o'clock A. M., and found Mr. Allen in his rooms, but feeling very much reduced in strength from over work and a bilious attack. I made my wants known to him as a representative on the part of the RELIGIO-PHILOSOPHICAL JOURNAL, with a desire to give him and his rooms a thorough investigation in reference to spirit likenesses, so called by him. He at first partly declined to take any, as he was feeling so badly, but finally told us to come in about two o'clock, and he would try them. At the appointed time we were on hand. He ushered us in the operating rooms, and said: "Here are my fixtures, and there are my chemicals. Make yourselves at home." This we most assuredly did. I coated and bathed the first plate, and executed a picture of my friend Rose, but without any favorable result. The second plate I coated and put in the bath, Mr. Allen taking it from the bath and placing it in the camera, executed a picture of my friend Rose. It was then taken from the camera by myself into the dark room and developed, it then having on it a spirit likeness, very plain, of a man six feet high, and weighing about two hundred pounds, recognized afterward by Mrs. Allen as her cousin, who passed away about one year and a half ago.

The third plate was coated, bathed, and on it a picture executed of myself, by Mr. Allen. It was then taken from the camera and developed by my friend Rose, it also having a bright spirit likeness on it of a little girl, some eight years old.

We did not allow Mr. Allen to handle the plates scarcely any. By this time he was so weakened that he was barely able to stand up from the effects of the influence.

Fourth plate I coated, bathed, and on it executed a picture of Mr. Allen and Mr. Rose sitting together, however with no unusual result.

Fifth plate was coated, bathed, and placed in camera by friend Rose, and exposed by Mr. Allen, Mrs. Allen as subject. It was taken from the camera into the dark room and developed by friend Rose, and it contained a spirit likeness of a little girl in a cloud, the best, Mr. Allen says, that has been taken of her.

Sixth plate was coated and bathed by myself, and taken from the bath by Mr. Allen in my presence, and a picture executed and developed by Mr. Allen, without any favorable result, which he predicted before I sat, as he was too much exhausted for further work during the day. I gave him a treatment before leaving, as I thought he needed it very much, and which filled him with new life and strength.

Now, in conclusion, I would say, in justice to Mr. Allen, that he gave us every chance to make a thorough trial; and I, as a photographer, pronounce him a true and honest man, and a genuine spirit artist—one that every Spiritualist should esteem and encourage in the good and noble work, of which the kind spirits have endowed him with, as I consider it the strongest possible test that can be given through any medium.

Yours in Justice,

H. E. BALLARD.

Chicago, June 28, 1872.

Evil—Its Cause and Cure.

BY EDWIN ABNER DAVIS.

I do not intend to attempt a philosophical dissertation on the cause and cure of evil. I am no society-tinker, with a pet theory or hobby on which I propose to ride humanity out of all the ruts and sloughs of life. I see that evil exists, always has existed, always will exist. Therefore, I can not tell any more than I can solve the problem of the existence of good. One sees the cause of evil nowhere but in drunkenness; another beholds it in badly executed laws; another sees it in our present system of marriage; another tries to make the world believe that evil would cease entirely if everybody, both great and small, would become members of his particular church; another is loud in denunciation of paper money as a fruitful source of evil; another thinks when God put in the constitution, and Jesus Christ recognized as the rightful ruler of nations, evil will melt away like pearls dew-drops before the morning sun. And thus through an almost endless variety of ideas, practices and customs, these would-be philosophers look, each at some single thing, for the cause and cure of evil. Poor, dreamy enthusiasts! Your patches will never make a respectable showing on society's coat. You are using your time, talent and brains in the foolish endeavor to baffle the Atlantic dry.

Theories, resolutions, conventions, or God in the Constitution of Governments or States,

will have as much effect in curing evil as the Indian who stood before the approaching locomotive, tomahawk in hand, threatening to split the "fire-hoss" in pieces if it didn't halt and pay tribute for passing through his country. A badly damaged breech-clout and a tuft of hair, are all that an Indian's friends have to remember him by.

Evil, though general, is only felt individually, and individually it must be handled. Like charity, the cure must commence at home. Though society in the aggregate is blamed for evil, individually we must cease to condemn society, and begin to amend our own lives. Then we strike at the root of evil, and a radical cure commences. No religion orism of itself is powerful enough to check the growth of evil. The combined religions of the world have miserably failed in this one thing. Evil has fattened and grown insolent under priestly teaching. Reformers must first reform themselves! Ah, that's it. Idlers must become industrious; the ignorant seek knowledge; the vicious clothe themselves in the white robe of virtue; the evil-minded and criminal assert their manhood and walk with many dignity the thorny paths of life. There is no other cure for evil. Priests may sermonize, and reformers may write theories until the crack o' doom, but neither will stay the surging, seething whirlpool of evil. Men and women must begin universally to lead better lives—to reform themselves. More practice and less theory is what the world wants for its salvation. As long as individuals cast their evils upon society, and society thrusts its falsehoods on other shoulders, no good can be accomplished. Human regeneration is an individual work, and there is no power to reform the man but himself. Man must be his own savior, his own reformer. The world will be better when the people come to learn this. Evil will perceptively banish when mankind comes to understand there can be no *forgiveness* for sin, and that all sins, whether against the moral or physical law, will meet with certain punishment from which there is no escape! This is the law of nature, and the law of nature is the law of God.

Reformers can make little progress toward the world's millennium, while they teach the doctrine of forgiveness for evil. Human wisdom, philosophy and science combined, can make no headway against the current of evil while they teach remission of sin.

Let each one work for his own salvation, for his own reformation, and leave the world to take care of itself. There is no theory about this; it's all fact, and the best cure for evil that I know of.

St. Joseph, Mo.

Spiritualism Superior to Christianity?

BY ASA FORREST.

* * * The disciple is not above his master, nor the servant above his lord.—Matt. x. 24.

"Our opponents are wont to say of us that we seek to substitute Spiritualism for Christianity. I do not believe, except of a small minority, daily diminishing, there is any truth in this."—R. D. Owen.

If Spiritualism is better than Christianity, will Mr. Owen tell us that it should not be substituted as quickly as possible for it? Well, he read the history of Christianity from the time when Christ said: "Suppose ye that I came to give peace on earth? I tell you, nay; but rather division;" when Luke said: "There was strife amongst them, which should be greatest;" when Paul said: "It is reputed (their reputation) commonly that there is fornication among you, and such fornication as is not named amongst the Gentiles, even that one should have his father's wife." Will Mr. O. carefully review the record of Christianity, from that day to this, and tell us that by the fruit we may judge—know the tree, and, at the same time, or within ten years of the same time, tell us that he hopes for no better fruits, after eighteen hundred years of trial, from Spiritualism? Will Mr. Owen let Christians tell us what Christianity is, and what their sacred books teach, and Spiritualists define what Spiritualism is, and what their philosophy teaches? Whether he will or not, Christians will define their own teachings, and interpret them on their own sacred books.

Will Mr. Owen take Christianity, as defined and represented by Spurgeon, and Spiritualism, as represented by the author of "Man, Know Thyself," which appeared in the JOURNAL, and say that "a small minority, daily diminishing," wish to substitute Spiritualism for Christianity? Would not the weary traveler, far from his home, wish to *substitute*, if he could, the glorious sunlight of the morning for the midnight gloom around his pathway?

Now, Bro. Jones, taking the *fruits of Christianity* for eighteen hundred years (would any body ask a longer time or probation?) to establish its character and influence in the world, if Spiritualism is really *inferior* to it, and should not be substituted for it, in the name and for the sake of dear humanity, put out the bright eyes of the JOURNAL, throw Spiritualism to the dogs, flee "the wrath to come," and be a Christian!

But Mr. Owen says: "Christianity has been so [ouch!] perverted from its original simplicity by dogmatic commentary."

Yes, I think I have read, sometime, some of these *dogmatic commentaries*; yet they are not such as would pervert "the original simplicity." "For I have come to set a man at variance with his father, and the daughter against her mother." "Whosoever, therefore, shall confess me [only] a man—not God, as Mr. O. believes, him will I confess before my Father; but whosoever shall deny me before [my fellow] men, him will I also [therefore] deny before my Father which is in heaven." "As we said before, so say I now again: If any man preach any other gospel unto you than that which ye have received [from me], let him be accursed!"

There, now, if that is not "dogmatic" enough to prove that Christianity has been fearfully perverted (?) by "dogmatic commentary" from its "original simplicity," I would like to know how much nearer, in time, could we get to the original simplicity of a thing.

When I was a thoughtless boy, I went to a circus, and I saw a man ride four horses at once; that is, it was *called* riding four horses, but he only straddled two and rode two, and I thought what a nice thing it would be to be able to ride—really ride—four horses at once, without that painful exhibition of straddling. What a pet I would be amongst showmen! I never practiced it, however, but I always think of that showman when I see men trying to wed (scientific) "beauty" to the (theological) "beast."

Do you suppose, that if Christianity only had one advocate, whereof now has thousands, and if those few were poor, and without influence in society, there would be a Spiritualist in the world who could see any affinity between Christianity (as it is, not as it might have been) and Spiritualism? I think not.

Testimonial of Cure.

The following correspondence shows the power of spirits to cure disease, through proper media:

Mrs. A. H. ROBINSON, 148 FOURTH AVENUE,

CHICAGO—DEAR MADAM:—Being a subscriber of the RELIGIO-PHILOSOPHICAL JOURNAL, and reading with much interest the cures therein performed through you, I call on you to aid my little boy. I will give you some description of his disease, and also a lock of his hair. He is four years old and has been troubled for two years, at intervals, with the physicians term stoppage of the Bronchial tubes. It begins with a slight cold, and lasts from three to five days, sometimes longer—at least, it wears out before he is free from it. His breath comes very short—sometimes it will almost stop breathing, if asleep, and spring up quickly as if to regain it. There is also a strange whistling sound in his throat, and at times, more or less fever. Hoping to hear from you soon, I am,

Very Respectfully Yours,
MRS. S. S. NUTTING.

Elgin, Ill., March 16th, 1872.

The medium diagnosed and prescribed for the patient, and in due time received the following:

MRS. A. H. ROBINSON—DEAR MADAM:—I received your prescription, and followed the directions to the letter. Of course, I can not say that my little boy is cured, but I think he is better than when I began the treatment. I have been waiting for him to have another attack, but he has not as yet, and I hope he never will again. You recollect that I told you he had the trouble at intervals; but I will send you another lock of his hair, and if he needs another prescription, please send it. I hope that you can cure him. I do not think any doctor can, and if you succeed it will truly be a miracle. May Heaven and the angels bless you, is the sincere wishes of a friend,

MRS. S. S. NUTTING.

P. S.:—He has had considerable fever for a few days, and complains of pain in his side this morning. Now, if he needs another prescription please send it and I will forward the money to you.

Elgin, Ill., June 29th, 1872.

A second diagnosis and prescription resulted in a cure, as appears from the following letter:

MRS. ROBINSON—DEAR MADAM:—Please excuse my delay in writing about my little boy. He seems very well, and I hope he may continue so. I am, Respectfully,

MRS. S. S. NUTTING.

Elgin, July 4th, 1872.

THOMPSON'S WEAKNESS.

Second and Final Fall from Grace of a Prominent Clergyman.

[From the Buffalo Courier, June 21.]

We have been for several days in the possession of facts which we now feel called upon to relate, since the painful subject has become common talk, and some of the details have been given in country papers. They involve nothing less than repetition of the offense for which the Rev. Mr. L. R. Thompson, D. D., formerly of this city, was several years ago suspended from his ministerial functions, and in this case the proof of the crime is perfectly clear.

It will be remembered by most of our readers that Dr. Thompson was for about ten years pastor of the First Presbyterian Church in this city, and in that position attained a reputation perhaps second to that of no minister of the denomination in the country. As a pulpit orator he had few peers, and his associates looked up to him as a leader. About 1860, we believe, he accepted a call to the leading Presbyterian church in Cincinnati, in which city he became very popular; but it was there that he fell from grace for the first time. We need not now repeat the history of that affair, which was most painful in all its aspects. Its general character will be understood by such of our readers as may not have heard it before, when we say that it was similar to the more recent occurrence of which we give particulars below.

At that time Dr. Thompson was summoned before a clerical court, made confession of an error sufficient to merit severe punishment, and was suspended from the ministry. During the period of his suspension, as far as we are informed, his conduct was above reproach. We can not state the exact duration of his suspension; but several years ago on the strength of manifestations of sincere repentance satisfactory to his brethren, he was reinstated, and accepted a call to the pastorate of the Presbyterian church in Jamestown, Chautauqua county, New York, where he labored up to this time with entire acceptability. His course of life had regained for him the confidence of his ministerial associates, and the lapse at Cincinnati had been well nigh forgotten.

The second fall, and the final one for him as a clergyman, occurred a short time since, and we now give its history as the facts have reached us.

There was in Jamestown a French music teacher, by the name of Anistelle or Anistella, who had a wife residing in the adjacent town of Sherman. This teacher was very devoted in his attentions to a young lady named Sexton, residing in Jamestown, and she evidently reciprocated an affection which was manifest to all. A short time since the pair eloped and were married, and when the new Mrs. Anistelle returned she informed her friends, who are highly respectable people, that her husband was divorced from his wife. To ascertain the truth of this story the record of the court at Maysville, the county seat, was examined, and there it was found that Anistelle had, indeed, obtained a legal separation from his wife for cause; and the cause was an affidavit of the Rev. Dr. Thompson that his relations with the woman had been such as to justify any court in granting a divorce to a husband. As the fact of a divorce was kept quiet for some time, it is probable that the music teacher must have discovered the criminality of the minister, and, desiring to be made free to marry Miss Sexton, threatened him with exposure unless he should make such an affidavit, and agreed that the minister should be hushed up if he would do so.

At all events, the legal evidence of the damning crime is on record against Dr. Thompson, and there can be no loophole of escape. A speedy meeting of the Presbytery, and a prompt expulsion from a ministry which he has done all in his power to disgrace, are matters of course.

Dr. Thompson is nearly sixty years of age.

New Hall at Ashley, Ohio.

We are informed by Bro. H. P. McMaster, that the Spiritual Hall, which was burned on the morning of July 2, 1871, at Ashley, Ohio,—the work of an incendiary from the Orthodox church,—has been rebuilt by J. H. and S. Roswell, and the use of it donated by them to the Spiritualists. It is built of brick, and is 30 x 62 feet in size. It will be dedicated the 27th and 28th of July.

CHAS. H. READ, the celebrated medium,

gave us a call while en route from Houston, Texas to New York. Mr. Read is accompanied by Col. Bremond, of Houston.

Voices from the People.

SALT LAKE CITY, UTAH.—A. M. Lyman writes.—The cause of free thought is steadily on the increase here, and is yielding its fruits of joy to emancipated souls.

PORLTAND, MICH.—J. Boswell writes.—If some good speaker and test medium would come here I think much good might be done in this enlightened land.

LANSING, IOWA.—S. Elmendorf writes.—I could not do without the JOURNAL, even if it cost six dollars. I consider it one of the best papers I ever read.

OSSEO, MINN.—C. Ellsworth writes.—There are a few earnest workers here. We have lost one hall by fire, and our lyceum books. We now have another hall, not yet finished,—only inclosed, but we can use it for the summer.

GRANT'S HILL, MO.—W. M. McElvain writes.

We need a lecturer here, but are not able to pay the amount necessary to procure one. If any lecturer should come this way, we will pay all that we can afford.

MILWAUKEE, WIS.—G. Danford writes.—Our city of Milwaukee is gaining ground steadily in the true and only true natural religion. Mrs. F. Wright is opening the eyes of many unbelieving and given them pure light from the spirit-world.

STACYVILLE, IOWA.—T. Wardall writes.—E. V. Wilson has been among us and gave a new impetus to many who were "hanging on the fence," and strengthened the hands of many who are doing battle for liberal ideas and universal liberty, of both male and female. God and the angels bless your efforts to better humanity.

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E. V. WILSON.

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Notes from the West--Number Two.

Monday, April 29th, we left Mechanicsville for Mt. Vernon, Iowa. We spoke here only once and were cramped for time, having only forty minutes for a lecture. Only think of it, reader! we, "the Gentle Wilson," had but forty minutes in which to dispense the bread of life to full four hundred hungry souls, and that, too, with Father Post before us with watch in hand, ready to cry "Time." We took our place, made our speech, gave four tests, heard the cry of "Time"—caught our hat and left, and in fifteen minutes made our mile and was on the cars, whirling along the Iowa rail at the rate of twenty miles an hour. We live in a swift age—do we not? and Spiritualism is the only religion that keeps pace with Old Father Time.

At Mt. Vernon we met that good man, Father Sawyer, who is daily dying of tumor in the abdomen. While with him the following conversation took place:

REPORTER.—Father Sawyer, we wish to talk with you as a brother should,—plain, pointed and to the mark. Are you willing to hear us?

SAYWER.—Yes; what do you wish to say?

R.—You are dying daily, and know it, and have but a few days to live. We think you will go on to the Summer-land about the 10th of June next. Are you, as a Methodist, afraid of death? Are you ready?

S.—Yes; I am ready, and know that my Redeemer liveth. Death has no terror for me.

R.—Well, Bro. Sawyer, where are you going to, have you any idea? How long are you going to remain in the grave? Will you frankly answer me?

S.—Brother, I am going directly to heaven, to my Savior,—to Jesus. I shall not remain in the grave one single moment; in fact, I shall not be in the grave at all, but away from it, leaving only this old worn-out and diseased body there, while I, the angel-man, will go to my home and to Jesus my Savior.

R.—Well, brother, will you be Sawyer, or somebody else? Will you retain your entity, remembering the past? Will you be able to see and recognize these friends you are leaving behind you,—and will you be permitted to exercise a loving control or influence over them for their benefit?

S.—I shall be myself, not somebody else, retaining my entity, remembering the past, and believe I shall be able to recognize the friends I leave behind me, and especially those dear ones making up my family jewels, and shall be able to exercise some influence over them for their good; and yet I do not believe that they can see me, as an angel, or recognize my presence, or know of my influence, and that I shall accomplish this through my Savior—Jesus.

R.—Friend Sawyer, are you not presenting a paradox? Suppose this son of yours that you seem to love so well, should by some means, or through the Tempter be lead down to the very brink of ruin; you are near, can see him, can to some extent influence him and yet not enough to save him. He loves you and would obey you, if he only knew your wishes, but it is not permitted to understand that you are near him,—much less that you are trying to save him, and yet the good God and his Christ permits the Demon to go on with his work of ruin, to the destruction of your son, and that, too, in your very presence!

Is there not something wrong in your position? My brother, would it not be better to know nothing about your family, as an angel, than to witness their ruin and be helpless to save? Say, old friend, is God a just God?—and if so, could he permit such an assumption as we find before us,—leaving you helpless to save, and yet compel your being present to witness the ruin of all you hold sacred, here in this life?

S.—(Answering with deep emotion) My brother, God forbid. I know he is good and has power to save. I know he will help me. I do not fully understand these things, but shall soon know, and would not do wrong. Let us ask for help. I believe in Jesus Christ, and I believe he will help me.

I am tired and must go home, for it is going to rain. I would like to hear you this evening, but fear I will not be able.

We arose with him, and taking his hand we said, "Bro. Sawyer, you are going home to your God; will soon be with him; we believe by the 10th of June, and now, in bidding you good-by, we ask you to remember us when you are come into your kingdom. Good-by."

With great emotion, all present standing, he said: "Brother, I think about the 15th of June next, I shall go home, and when I am come into my kingdom, I will remember you. God bless you," and we parted. He to the rest of his Savior; we to our task, working for humanity.

Bro. Sawyer is a good man and has a Savior who will redeem him(?). We must be redeemed by E. V. Wilson and none else, and yet it would be very comfortable indeed, to have some one on whom we could cast the burden of our offenses. Ah! Jesus, we love your name and your Spiritualism, but we can not accept you as our God, on the evidence in our hands.

Friday, May 3, 1872, we found ourselves in Bonaparte, Iowa, a station on the D. V. R. R., thirty-five miles west of Keokuk, a flourishing little town, full of enterprise and free thought. We lectured there four time to good audiences,—giving many fine tests of spirit-life. One, we think, worth a place in our department.

To a lady we said: There is with you a man, fully describing him, and giving his age. This man is your husband and reproves you for the course you took seven years ago, and approves the course you are now following.

This was a remarkable test, and fully verified.

We like Bonaparte, as well as the fine farming country about it.

Among the most active Spiritualists in Bonaparte are the Whitley family, and the Batemans; and in the country, the McCreas, Stickneys, Stricklands and others,—all workers in the field. The Whitley family are very mediumistic and are daily in communion with the immortals.

Our second course of lectures in Bonaparte, was a grand success, giving full satisfaction,—and we will go there again this year, if possible. While there, we were asked—"Why can't one

person be a medium as well as another? You say you see spirits—why can't I?"

We answered: "On the same principle, and for the same reasons, that the 'Holy(?) Spirit' can convert A and can not B. A having a chemical property in him that B has not, hence the conversion,—hence the medium."

E. V. Wilson's Appointments for August.

We will speak in Oakfield, Wis., on Friday, Saturday and Sunday, August 2d, 3d and 4th,—four lectures. Oakfield is on the Chicago & Northwestern Railroad, Wisconsin division, nine miles south of Fondulac. This will be our only visit to Wisconsin this year. Let the friends of Western progress come out. Come one, come all; and let us meet the Angel of Truth and get the blessing! Bring your baskets filled with farmers' fare, and come with your souls full of love and peace toward all men.

We will speak in Louisiana, Pike county, Mo., on Friday, Saturday and Sunday evenings, and Sunday morning, the 9th, 10th and 11th of August,—four lectures. Louisiana is on the west bank of the Mississippi river, a few miles below Hannibal. We shall have a good time if our friends will come to our feast of the tabernacles.

We shall surely attend our quarterly meeting of the Northern Illinois Conference of Spiritualists, to be held at St. Charles, Kane county, Ill., on the 16th, 17th and 18th of August. Let Lee, Ogle, DeKalb, Kendall, DuPage, Cook, Kane, Boone, Winnebago, McHenry, and Lake counties be well represented. Come prepared to do good. Bring your baskets well filled; bring blankets with you.

The meeting will be called to order by President Kayner at 2 o'clock, Friday afternoon, August 16th, and hold on over Sunday, the 19th. Accommodations will be for all that come. Come out, Spiritualists. Dr. Kayner, Lyman C. Howe, S. S. Jones, E. V. Wilson,—"Ye Gentle, Breaking-plow"—Maud Lord, and many other stars and "breaking-plows," and "gentles" will be there.

On Friday, Saturday and Sunday, the 23d, 24th and 25th of August, we will speak in Chariton, Iowa,—four lectures, commencing on Friday evening. Let Southwestern Iowa be well represented. Come, help us work for humanity.

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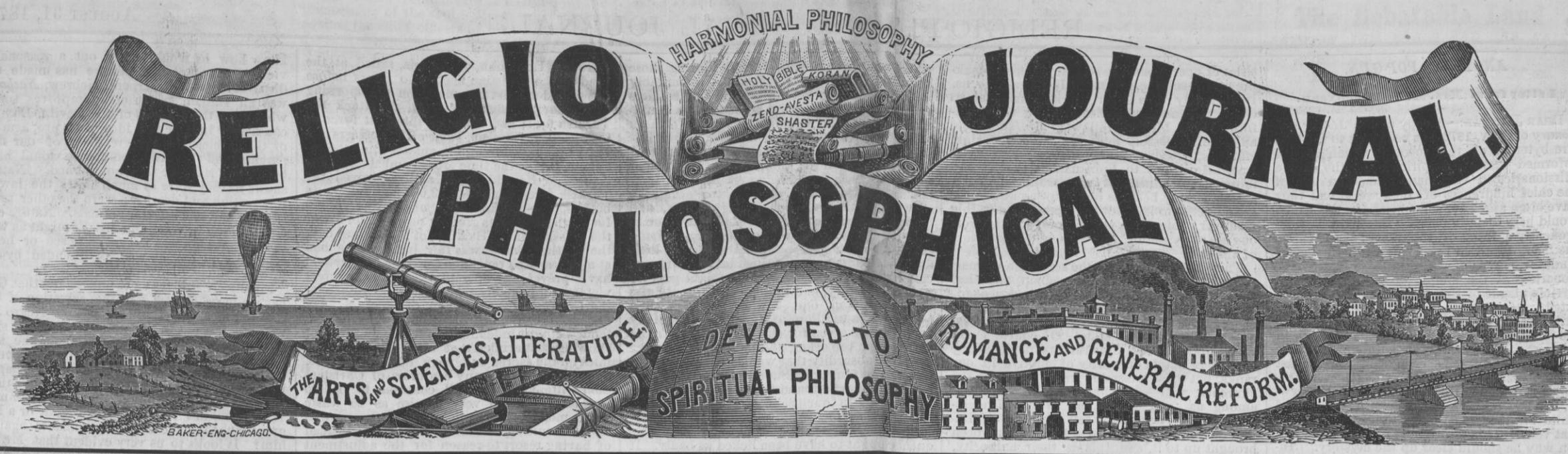
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOLUME XII.

{ S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR. }

CHICAGO, AUGUST 31, 1872.

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NUMBER 24.

WHY INVESTIGATE SPIRITUALISM?

We noticed, sometime since, a lecture by Hudson Tuttle, before a German audience of Materialists and Spiritualists, at Turnverein Hall, Cleveland, Ohio. The subject was the "Origin and Evolution of Spirit," and it was so well received that its publication as a tract in the German language was at once demanded.

The lecture was prefaced by the following observations, especially addressed to his German hearers, but not embodied in the tract:

It is with a feeling of diffidence I address the countrymen of the great Buchner and Carl Vogt, on a subject which they consider too puerile for investigation, but I am sustained in expressing ideas exactly the reverse of their pure and unqualified materialism, by the consideration that one greater than they is with me—not only the greatest poet of the Fatherland, but the greatest Scientist, of all the long catalogue of distinguished names which form the lustrous crown of united Germany. Modern science, with all its pretentious claims, in its intricate studies of the laws of the living world, received from Goethe its grandest generalizations. He it was who first, with an insight as profound as inspiration, outlined the all-embracing generalization of creation by evolution. In one sentence he has compressed the entire subject of the future life. He asks, "Why do we desire immortality?" and replies, "Because we cannot live without it."

If Humboldt, whom it would be unfitting to designate by any adjective, did not pronounce his opinions on futurity, he did not express himself against the possibility of that existence, and his last words, as he gazed from his couch on the landscape over which the sun shed its glorious rays, in their deepest spiritual sense, refer to a higher state of existence:—"How grand the sun-light! it seems to beckon earth to heaven."

Such was the closing prayer—a spontaneous burst of admiration from him whose forehead was already bathed in the light of the eternal sphere. No priest was there with dogmatic formula to intercept the grand apotheosis. Peacefully as a babe falls to slumber, he whose life of almost a century of Herculean labors in the unexplored fields of science, sank into the arms of the laws of nature in which he reposed such confidence, and was wafted on the wings of that light he so much loved!

And are they dead? Can such minds as Humboldt's, or Goethe, or Von Moltke, or Bismarck, with their gigantic grasp of thought, keen intuitions, and infinite understanding, cease to be? Shall we allow even a Carl Vogt to arise and say over their graves, "As the light of the lamp goes out when the oil is exhausted, so the mind perishes with the brain which gave it birth." Nay, but rather would we say with one equally departed, "The soul, the marvel of this great departure which we call death, is here."

What we yield to the intellect we must to our affections. Daily and hourly some are called to part with those who, to them, occupy a more exalted position than Goethe or Humboldt did to the world of their admirers, and affection demands that they have a continued existence. If they are immortal, all men are, for if we exist in the future it must necessarily be by the operation of unchanging laws applicable to every member of the human family. Immortality cannot be conferred as a gift, for that would pre-suppose a miracle; it must be the result of determinate laws, and these applicable to all mankind.

WHY SHOULD WE INVESTIGATE SPIRITUALISM?

The immortal life in this aspect becomes amenable to law, and hence a legitimate province of investigation. The thinker with propriety turned aside from this subject when it was made an adjunct of religion; a dogma, necessary to escape the final deductions of theology. When it was asserted that the body was resurrected at the judgment day, and re-animated by its long slumbering soul, for the express purpose, in nine cases out of ten, to be plunged into a lake of fire to burn for infinite time; the finale of creation being a stupendous miracle, the study of this question was worse than useless. We have nothing to do with such dogmatic statements. We do not even claim a belief in the future life essential to religion, or the highest form of morality. History furnishes us with examples of purest and noblest lives of men who discarded not only this belief, but were unqualified Atheists. We do not press the subject because of its religious effects, for we know that the priesthood have employed it as a powerful engine to keep in subjection the dependent laity. The stoutest warrior, who rushes on the serried ranks of the foe with unwavering courage, blanched and trembled with craven fear when a priest threatened to consign his soul to hell. Over the mysterious after-life the priesthood have ever claimed to rule, and they have never hesitated in employing the terrible power it conferred.

If Spiritualism only offered another system of religion, depending on dogmatic statements, I should not plead its investigation, but should at once condemn it. Because it is not dependent on assertion; because it attempts, at least, to prove every position it assumes, in its strong claim on the thinker. If we are immortal should we not know it? Should we not only be conscious of the fact, but also afford means of investigation? They who have gone down to the brink of the grave, and with lacerated senses and bleeding heart, consigned to its narrow house the body of all they loved, have felt the necessity of something more definite and assuring than faith. Beautiful as faith may be, her pure and holy forehead bathed with supernal light, and ennobling the soul with calm reliance on the de-

crees of the Infinite one, yet she fails in the hour when most needed. When in anguish we call to the dear departed, over their inanimate clay, and echo is an only answer from the unyielding air; when we would give our life a thousand times for any signal from beyond the grave to assure us that life and love still exist, faith gives not that signal, but disappears in darkness, and doubt pierces our hearts with a desolating cry of "annihilation."

Spiritualism supplies the place of faith with knowledge. It makes two cardinal propositions, and attempts their demonstration:

(1) Man is an immortal spirit.

(2) Departed spirits can return and communicate with earth.

If it prove these beyond denial, then it is one of the most important subjects which can engage the attention. The love of existence is so strong that none would prefer annihilation or death. All hope for continued existence, and the most inveterate skeptic would willingly accept immortality. He may receive cheerfully the results of his reason, and unhesitatingly plunge into the night of oblivion, but it is not a pleasant, cheering view, nor can stoicism make it such.

On the contrary, the assurance that the departed exist and retain their individuality is most comforting when we are called to the bedside of the dying, or when we at last feel that our earthly task is finished.

I ask your attention to these fundamental propositions, and to nothing more. They form the basic framework of the vast superstructure of Spiritualism. You are privileged to receive them and reject all its philosophy if you choose.

PREJUDICE.

Well, I know how great is the prejudice that exists against the subject, and unflinchingly bear it, and accept the burden which all new theories justly sustain of vindicating their claims. In this respect I do not ask your leniency; I only request you to grant my subject an unprejudiced a hearing as possible for you to give, and not allow side issues, which, like vampires, have fastened themselves upon it, to influence you.

It is now twenty-three years since the first manifestations of the so-called Modern Spiritualism. During that time it has upheld an amount of deception, arrant imposture, impudent quackery, wild fanaticism, and unspeakable folly, that would have blasted and sank in irretrievable failure any such cause having less vitality.

If, in your prejudice, you point the finger of scorn at the fanatics, fools and knaves who take refuge under the folds of Spiritualism, I can only say, the true Spiritualist regrets that such is the fact, and so far as his charity allows, scorns them as much as you.

Do not judge the subject by these excrescences. There are equally contemptible attachées of the church, and even science has its astrologers and mountebanks. The astute lawyer is supplemented by the groveling pettifogger; the learned physician by the quack, and the upright clergyman, alas, too often, by the "wolf in sheep's clothing."

If unprincipled selfishness stain the pure robes of Spiritualism, do not cast reproach except on the baseness of those who perform this audacious act. The more you censure in this direction, the better shall we be pleased, for we shall hail with joy the day of purification from the fanaticism and folly which has made the name a mockery.

In the quiet communion with the spirits of the departed, there is no selfishness to gratify, no aggrandizement of presuming folly. Their voices come down sweet as the strains of delicious music, and exalt and purify our souls out of the slough and mire of egotism and vanity. They are heard not in the busy mart of trade, in the din of the assembly, in the contention of the world. The antagonism of strife, the heat of party, the agitation of faction, silences their lips.

If Spiritualism was not something better than what generally is received as such, which is absorbed in individualism, and prostituted to corrupt purposes, in turn the wholly devoted champion of Socialism, Communism, Temperance, Woman Suffrage, Mormonism, Shakerism, the Labor Question, Dietetic Reform, and countless other "isms" and "ologies," I should not ask your attention. Not that I cast any reflection on these various issues, some of which may prove beneficial, and others detrimental, but that they have no more relation to Spiritualism than they have to Catholicism. It is the strong cause, and into its eddy has drawn all these struggling issues, that seek by identifying themselves with it to be dragged into notoriety. In the process of time it will cast these off and become purified. The gathering of these drifts of debris has been forcibly exhibited in conventions and mass meetings. Intense individualism and inordinate egotism, reckless fanaticism, open-mouthed credulity, and besotted ignorance, seemingly gathered together for high carnival, and generally succeeded in absorbing whatever common sense there chanced to be present.

Do I say that the reporters of the secular press misrepresented and ridiculed the cause in their reports? I do not know what could have been their object in so doing, for the most absurd and ridiculous report they could make was the exact truth!

Spiritualism was not responsible for these results. The fault lay in its not having any defined bounds, and the platform remains free for all who pleased to ventilate their pet theories, and the sum total went forth as its philosophical weapons they handle. Admit that these manifestations are explainable by "psychic force," the "unknown laws of mind," "odyllic force" or electricity, will not the same explanation apply to the holy records of the Bible? Spiritual phenomena of all ages rest on one basis, and the explanation for one embraces all. Was it "psychic force" that performed the miracles of Christ? or electricity that raised the dead Lazarus? or "odyllic force" that rolled away the stone from the sepulcher? Then does not the Christian religion become a sham, and churchmen arrant deceivers? There is but one recourse; then Christianity becomes Spiritualized, and the so-called supernatural in Hindostan, China, Persia, Europe, and America, at once become amenable to law;

MEDIUMS.

Nor have been the utterances of mediums less uncertain. It would be strange, if, with such a demand for "manifestations," there should

not be spurious as well as genuine. In fact, the sources of error are manifold. The conditions of spirit control, of necessity, are so subtle and evanescent that the communications may be faulty when the best intentions exist. The error may belong to the controlling intelligence or to the medium. Then there is the influence of the circle, and the knowingly perpetrated deception. With these eliminations from the mass of so-called spiritual phenomena, there remains a portion worthy of confidence, and having value as evidence.

Such being the obstacles to meet, and the reasons for prejudice, why should you overcome them and investigate the manifestations? Because, if true, they are of vital importance, and how can you know whether they be true or false unless you investigate? One test by means of the rappings will convince you sooner than a volume of argument. On this question you must see for yourself. It is because argument is not sufficient that these manifestations are necessary. They come to supply the place of belief with knowledge, and to afford them opportunity, is your imperative duty.

MAGNITUDE OF THE CAUSE.

To whatever source the phenomena may be referred, they cannot be ignored. The numbers who receive Spiritualism equal those of any of the churches. We may not receive Judge Edmonds' estimate of eleven millions in the United States, although we think it near the truth; but reducing it one half, we have a number far greater than the adherents of Christianity two hundred years after its advent.

The adhesion of numbers alone does not prove a cause true; but it does prove that these numbers find in the cause something that meets their spiritual demands. It is not confined to this country but in all civilized lands, it has been welcomed by thousands, and become the head of spiritual life. Even on the other side of the globe, the glad tidings have been borne, and Australia has her Spiritual Journal, and the learned Hindoo have begun to investigate.

HUMBUG.

No one who has given the subject the least attention will assert that the manifestations are deceptions. They will not be referred either to hallucination, or dishonest deception. Such suppositions might be entertained in an earlier day, but too careful and close attention has been bestowed upon it by individuals whose lives have been devoted to accurate observation, and whose testimony would be received in any other department of knowledge, to permit it now.

Such men as Professor De Morgan; Professor Wallace, the originator of the so-called "Darwinian Theory;" Professor Varley, the Electrician of the Atlantic Telegraph; Professor Crooks, whose researches have lately attracted considerable attention; William Howitt, Garibaldi, Lord Lyndhurst, Jules Favre, and a hundred other equally eminent individuals, cannot be accused of delusion, or of being dupes. In this country, R. D. Owen, B. F. Wade, Garrison, Judge Lawrence, Judge Edmonds, Professor Robert Hare, Professors Mapes, Denton, and Gunning, only head a list almost countless, of well known and reliable adherents.

Years ago, a committee of Harvard scientific men were appointed, to fathom the mystery of the phenomena, and the result was they became so confounded they could not report. The Dialectic Society, of London, organized expressly to deal with problems on the outlying grounds of Science, vigorously and honestly began the task, and were quickly overwhelmed by an inundation of testimony. So overwhelming was the evidence, and so at variance with what the majority, in their prejudice, desired it to be, that the report was suppressed, and only saw the light through the seal of a few of the members. Whatever may have been the conclusions drawn from their report, at least it silences the criticisms that the phenomena are delusions.

Pof. Crookes, who certainly can not be accused of partiality for the subject, by the reliable evidence of weights and scales, has proved that force exists and is manifested. That force he terms "Psychic," and thereby shows how great a man may be in one direction while unspeakably small in another. Force is the agent of all change and motion, but how can it possess intelligence? If there were simply sounds and movements of inanimate objects, without design, his theory might be supported, but the moment the raps answer a question intelligently, his theory irretrievably fails; for the waves breaking on the shore might as well be expected to exhibit intelligence as "psychic force." This intelligence is not derived from the circle or the medium. Volumes of facts might be introduced in proof of this point. It is not derived from ordinary knowledge or clairvoyancy.

This conclusion, sooner or later, must be reached. The churchmen who attempt an explanation on any other grounds, than the Spiritual, little understand the dangerous weapons they handle. Admit that these manifestations are explainable by "psychic force," the "unknown laws of mind," "odyllic force" or electricity, will not the same explanation apply to the holy records of the Bible? Spiritual phenomena of all ages rest on one basis, and the explanation for one embraces all. Was it "psychic force" that performed the miracles of Christ? or electricity that raised the dead Lazarus? or "odyllic force" that rolled away the stone from the sepulcher? Then does not the Christian religion become a sham, and churchmen arrant deceivers? There is but one recourse; then Christianity becomes Spiritualized, and the so-called supernatural in Hindostan, China, Persia, Europe, and America, at once become amenable to law;

order is discernable amidst even the confusion of dogmatic beliefs.

THE POSITION OF SCIENTISTS,

is equally unfortunate. They are quick to say that they are the only class capable of investigation. They scorn the idea that ordinary persons can make close and careful observations. In every experiment they know certain well-determined conditions must be fulfilled; and nature, not themselves, determines these conditions. When these savans attempt to investigate Spiritualism, they invariably reverse this axiom; and if not allowed to enforce their arbitrary conditions, discard the whole. They are too thoroughly prejudiced to make impartial observations. Sir David Brewster, seeing a table rise into the air, said, "It seems to rise," and when Faraday was told his table-turning theory had failed, that tables actually rose into the air, he dared not go and see for himself, but expressed himself "heartily tired of the whole matter."

It is the misfortune of theorists that there are two classes of phenomena to account for, the mental and the physical; and a theory, however nicely adjusted to one, is sure to be overthrown by the other, and the theories require greater stretch of credulity than the acceptance of its Spiritual source.

Spiritathesis—No. 3.

BY ADDIE L. BALLOU.

BIRTH AND DEVELOPMENT OF SPIRIT.

Touching this infinite sea of spirit-life, composed of its myriad floating zones, are many points of conjecture, with here and there prominentories of certain foundation, and there are undisputed islands of facts stretching away in the mysterious horizon, whose high summits reflect now but the dim mist hidden outlines upon the waves of inspired revelation that sweep the *sands of the *ocean** looking afar, islands, whose veiled points, Godward lifting, grow radiant in the hazy dawn of causation's solutions, and beaming attractions to the glass of infinite explorations.

How much this world of spiritual life about us may be dependent upon, aided by, or diffused from, elemental or emanating nature, or whether it contributes—or where it ceases to contribute, if at all, to the sustenance of developing spirit in gradation process, is yet determined. That it is subtle enough to be subject to command, is already shown by article No. 1 of this series; and if susceptible of invitation and control by selections at conception through conditions afforded by human agency, a spiritual agency beyond may shape in part, and control in a measure, the condition desired to produce in the ultimate, the genius that shall make a history.

There are no absurd vagaries in presuming the possibility of "immaculate conception," could we know all the law. To know but half, is to accept but generalities as truth, while extremes and freaks of nature show but a revelation of a law as yet not understood, hence the miraculous.

Once the student has mastered the scholastic sciences of chemistry and anatomy as given by the external demonstrations of the law, to him there is no more; yet there is a chemistry of spirit ethics, that shows her authority in facts whose law is not yet taught. Always are we noting these way-marks upon the face of historic record, without the reason of their occurrence being satisfactorily given.

Historic page may satisfy the wondering questioner why a Bonaparte was born a warrior and diplomatist, yet fails to give the reason plainly how Christ should be as history records, and would compel the sanction of belief, but gives no explanation to the law producing. The query arises, then, settled, yet unsatisfactorily to the sectarian thinker. A miracle was wrought. To the skeptic, simply a man was born, and nature deviated not. Let us see: Whatever nature can do, that she may do. What has she done? What are her infinite powers? For example, let us apparently deviate from the point at issue. Within the germinal fluids of each sex are hidden the elements of both sexes, in miniature, the combination by attraction of which fluids—alkalies and acids—in the conjunction of sex, produces conception. Impregnation, however, is not absolutely dependent upon cohabitation for its results, nor is this assertion made without the verity of substantial proof.

While attending a course of medical lectures within the year, it was my fortune to be shown the fetus of a male child, that was grown in the matrix of a virgin, while several similar citations were made of other cases known to the profession. In no instance, however, in modern history have these little wafers of incipient incubation, been possessed of sufficient vigor to be able to reach maturity. Accepting, then, the undeniable facts of this power in nature's gestating functions, making the allowance due the feeble powers of physical womanhood, her less reliance and faith in spiritual dispensations—the forbidding doubts and threatening consequences that have surrounded maidens of more modern times, compared with the transmitted promise of generations that a virgin of Mary's line (as a descendant of David) should bear a son,—the physical superiority of her sex and day,—with her spiritual nature illuminated through the youthful exuberance of maidenly devotion and trust, constantly familiar with the worshipful, and may it not be possible that such a life might be perfected and given to the world as a son of a virgin mother? For reference to higher authority in the thought, the writer refers to the late work of one who stands as a man of professional wisdom, discretion, argument and au-

thority—unchallenged before the world. Hon. Robert Dale Owen, in his "Debatable Land," page 268, gives the import of a sitting held January 26th, 1862, of which the following is an extract:

"Christ's birth was by inception—not by conception. Mary inherited a peculiar, physical and spiritual organization from her ancestors of David's line. She was placed in a perfect trance, her bodily life suspended. The fructifying principle was received during the trance. Christ's mortal body was the result of Mary's perfect faith ruling the organism—a faith of that transcendent kind which is the center and circumference of all that is desired."

"In Mary's case it was the outgrowth of centuries. It was a specific faith; the blossoming of that belief, preserved through ages, that a virgin should conceive and bear a son. No other possible conjunction could have produced a Christ. Yet there was no suspension of the law. His birth was natural. The same conjunction of circumstances recurring, if we might suppose such a case, a similar birth might happen again."

Such a life as this, alienated from gross desires, and familiar with the devotional and prophetic, through gestating maturity, whose mental orbit traversed only within the circumference of virgin purity, loftily ecstatic in the realization of prophetic promise, whose verity was transpiring within her own organization,—this grand centralization of divine purposes within, must compel the product of a Christ. Sacred, indeed, must be, and ever is, the mission of maternity, and most sacredly secure should she be in every household, whose motherhood is clothing the immortal germ pulsating beneath her own heart, with the character mirages reflected through the camera of her life's pulsations and mental impress, with as sure precision the indelible stamps of sensation and sentiment, as the collodion plate, receives the lights and shades of objects before the lens that reflects them.

From the discordant effects of an angered brain which sends its poisoned shafts to the infant, till it may drink its death—perish in convulsions and congestion in consequence of the effects (a fact recorded), how much more, then, must the horoscope of these little lives be shadowed by the clouds of anger, or the deeper and more lasting midnight of anguish that wrings the heart of the motherhood, whose office is not understood; and whose hungering spirit pines in its solitude, for the words of

ANOTHER POP-GUN.

Letter from MRS. M. J. WILCOXON.

DEAR JOURNAL.—A copy of the *Home Missionary* of May, 1872, has been sent to me by a Presbyterian of this town, in which we are informed that "In Spiritualism, the Home Missionaries in very many fields, find one of the chief hindrances of their work, and they have often asked for some brief treatise which would help them in meeting this error." Consequently a tract of thirty-five pages, called the "Argument in Brief," by Prof. Phelps, of Andover, is recommended to these Home Missionaries, as the simple dose by which this terrible plague of Spiritualism shall be eradicated. Of course there is nothing new in this little work, judging by the extracts copied into the Monthly, but a reiteration of assertions in the same Poll-Parrot style with which simple and silly things have been said for the last twenty years, as "arguments" against Spiritualism. Besides, this critic, a learned reviewer, is a Professor, and hails from Andover, and while all that must have weight with those that venerate his position, it ought to be a reason why he should clear up the mystery. Instead of this, he goes off in one moment to tell "What Spiritualism is not," and the next charging "that it is probably of Satanic origin." Probably—and that is all the proof or light he can give concerning the matter, leaving it just where it has usually been left by a score of learned Professors in the Orthodox Church. All his charges of "trickery," "chicanery," "immorality" and "contradictions," can and must be, too, if logical, applied to the Bible. He says, "Concerning ghostly fashions and ghostly tests, your credentials, gentlemen, if you please! Men not used to the melting mood, break down in tears at the assurance that a departed mother, wife, or child is addressing them in the harangue of a medium; but when pressed for the proof of identity, they point to things which they would laugh at if used as evidence of fact in the sale of a horse."

Well, admit it, and let us apply it to Baalam's beast. "Your credentials, gentlemen!" To Jonah's fish. "Your credentials, gentlemen." And what would become of those Biblical records? Says the Professor, "Is it like God to reveal himself in dancing tables, battered windows, uneasy poker, the rattling of knuckle-bones, and the falling of turnips from the sky? Is it like God to set going the machinery of the supernatural world, for the sake of recovering a lost earring? Is it like God to send 'spirits from the vasty deep,' as in the case of one of the afflicted, to discourse on pumpkin pies? Are there more respectable phenomena than these among the divinations of the new faith? Very true. But these are a veritable part of its vagaries. I have as much reason to accept these as the rest, for divine revelations. And as for the rest, what am I to do with my old Bible?"

We should reply to the Professor, *read it!* and you will learn that *it is* like your God, to make things dance generally in those old Moasic times, and doubtless he would have eaten pumpkin pie if set before him, as well as fresh killed calf and corn-cakes, when he dined at Mamre, with old Abraham as his host. As the flesh of beasts was such a "sweet smelling savor" unto him, why should not pumpkin pies, as an indispensable at Puritan Thanksgivings, come in for a discourse? It would seem absurd to the Professor, for us to get shirt and dress-patterns from departed spirits, and he, thinking his God kept the Bazaar over the other side, might indignantly oppose his dealing by proxy—but is it not like his God to give any number or patterns for under-clothing, as well as outer-clothing, to his annotated priests of the house of Levi? What an absurdity, let us reply to the Professor, for God to come down to the level of a robe-maker in those ancient times, and descend to the paraphernalia of tinkling bells, phylacteries, fingers, etc., too numerous to repeat. Well then, yes, if it was like God to dine on veal and Johnny-cake, and do a hundred other things recounted of him in the Old Testament, it would be like him to carry out any other traits of human character, doubtless. But your mistake consists in lugging in the God-Power as the only actor in this drama of life. And your theology has made your God no better than a man. You give us this man-God of antiquity, and insist that only such a God as you picture and worship is to be accepted as Superior Power, while Spiritualists, generally, do not presume to bring this power down to the special events and personalities of human conduct, but consider all as special provisos and interpositions, as eventuated by "ministering spirits" of every degree of development. For any human, fallible being is to assert the character of God—"what it is not," or what it is, (regarding this God from the plane of Spiritualism) is a baseless assumption—but to assert what we know of ministering spirits, though our knowledge be imperfect, is far more rational and logical, as a living fact, than any dogma which presumes to define the way of God, or charge actual results to a satanic origin. In truth, let us say, this little pop-gun will not even leave a mark, much less arrest the spread of Spiritualism.

As usual with all ambitious opposers, it uses cheap powder in abundance, but it gives the same uncertain sound, does not settle the question; some other Professor will be called upon ere long to try his hand on a similar experiment. The following paragraph is, as all our readers will see, a re-hash of stale sayings, of which these champions have a full supply always on hand.

Profaneness is one of the piquant elements in these dispatches from the other worlds. The spirits come chattering to us with a great deal of impish talk. They jeer with old fashioned infidels, at the sacredness of the Sabbath. Their inspiration shows a malign bearing towards the restrictive morality of the Bible. More than all else, they preach a deadly antipathy to the Christian theory of the relation of the sexes. Where else do denunciations of the servitude of marriage find so congenial home as in a Spiritualistic library? Where else such loose theories of divorce? Where else so much nonsense about affinities, spiritual unions, twin-spirits, and the like? The thing itself, somehow, wallows by instinct in that kind of mire. Whoever else may dabble with it, free lovers are sure to do so."

Thus, the Professor has at last promised a weapon for the Home Missionaries, which like a rusty knife, has the edge that will, with a little grinding, cut up his own authorities. And this is the only weapon they can bring. It is usually with the "vagaries" only, with which they deal. The real principle, the fact of angelic communion, they do not touch. We maintain that Spiritualism (not Spiritism) is a science. For though not understood in all its laws and details, it has been proven, and what is proven can not be refuted, but must be affirmed. If but a simple, rude canoe can be propelled through, or over the water, the science of navigation is a fixed fact.

To what extent, and in what manner it is navigable, our knowledge of the science will finally determine. It makes no difference how many storms or head-winds sweep over the ocean, or what varieties of style and character make up the army of navigators and voyagers over this ocean, the laws, the science of navigation remain immutable, and all these diver-

sities of operations, are so many items in making up the science, as gradually revealed to us. It is exactly thus with Spiritualism—but to create a sensational effect among the uninformed and bigoted followers of Theology, all these Professors must make a tilt against affinities, free-love, etc., which charges, if true, belong not to Spiritualism proper, any more than drunkenness is a product of navigation, simply because both captain and crew are addicted to it. But we recommend to this Andover Professor a new broom, and a vigorous use of it among the clerical transgressors of the day.

They do not denounce the servitude of marriage, or indulge in nonsense about affinities, etc., but the newspapers show up dozens of them to one Spiritualist, who have been charged with adultery, seduction, and peccadilloes of the modern style! Of course every high-minded Spiritualists deplore any lack of principle or purity of motive in our ranks, but these miserable free-lovers from the churches, will sometimes work their way among us, and what can we do, Professors? They boldly tell the story of David, Solomon, Hosea, and others, having been brought up to it, and this is their authority, and their standard of morality! Now we propose that you reform your own school, and when you show us one of your Christian denominations where your religion is not used as a cloak for hiding the lust of the flesh; when you can show us a record unstained with the names of scores, who, like Avery, Moffit, Onderbank, Richards, etc., have proved themselves free-lovers, as you say, it will be soon enough for you to sit in judgment on the moral character of Spiritualists. We like honorable opposition, but have no respect for mere pretension. And in comparing notes with you—it is a long column which the Calvinistic and Catholic record now contains, blackened with the plague-spots of the flesh, which priestly excesses have filled with inglorious names. Sweep before your own doors; then we may have less of that looseness in our own ranks, which you affect to despise. In any event, however, we prefer argument to assertion, and figures that do not lie.

We might as justly ascribe to your Christianity all that you charge on Spiritualism, if it is the moral standard of its adherents by which we judge. For in another, and far more deadly guise, have the Jesuits of the Church and other notables, carried on their abominable practices. We do not suppose all the earnest, sincere, and humane members thereof, are, however, to be held guilty of such immorality! Nor do we think that Christianity, rightly understood, can be held answerable for the conduct of men. But it is Christianity, of which the Church has had the possession and the promulgation for the last 16 centuries, it is a sad record it has to compare with Spiritualism. Granted, that some fanatical or ultra-radical minds attach themselves to modern Spiritualism, and that there is something consolatory and grand in the idea that the whole of Christendom was keeping holy the Sabbath at precisely the same moment! It is scarce necessary to add, that as we proceed east or west, there is known difference in time to defeat the calculation. Thus there are Sundays and Sundays, everything depending upon the observer's standing-place. But, it was said in 1861, our army was beaten at Bull Run because it attacked, and the enemy could not be expected not to defend themselves. Unfortunately for this theory, that part of the enemy's force which decided the event of the action attacked our men, and did so after having made a long and forced Sunday march for the very purpose of attacking our soldiers, and without any reference whatever in the doings of the latter. Many Sunday battles have been decided favorably to the attacking party. One of the most brilliant successes won by the rebels in the Chancellorsville campaign, rewarded the attacks they made on our army on Sunday, May 3rd, 1863. The hard and destructive fighting that gave our army possession of Petersburg, and consequently of Richmond, thus closing the war, took place on Sunday, April 2d, 1865; and it was while attending church, that day, that Mr. Jefferson Davis received from Gen. Lee the announcement that the rebel capital must be evacuated. On Sunday, the 17th of May, Gen. McClellan attacked Gen. Pemberton's army on the Big Black River, and completely defeated it, with great loss, while his own loss was but small; and that was the very last fight that the enemy made before entering Vicksburg, where they were shut up and then "bagged." In the others of our wars there was Sunday fighting, in which the attacking party was successful. Washington was especially active in his operations against the British troops in Boston, on the first, second, and third Sundays of March, 1776; and it was on Sunday the 17th, that the town was taken by his forces. He had ordered that Major Andre should be hanged on a Sunday, but circumstances, that had nothing to do with the sacred character of the day, led to a postponement of the execution of the sentence. The battle of New Orleans was fought on Sunday, and though the English, who attacked, were bloodily beaten on one bank of the Mississippi river, they were signally successful on the other bank, so that our commander feared that he should lose all that he had gained, as the ground that they had captured commanded the lines he had so heroically defended. The Germans attacked and defeated the French on Sunday, the 14th of August, 1870; and on Sunday, December 4th, they attacked and defeated them in three battles. The battle of Waterloo has been spoken of as one in which the assaulting army was beaten because the day was Sunday; but the allies were quite as much assailants as were the French. The Prussians, who had so large a part in the battle, marched for most of the day to get near the French, and attack them at various points, with success; and their cavalry it was that followed the flying French, and prevented them from rallying. Besides, the same day that the French were fighting the Anglo-Dutch and Prussian armies at Waterloo, another French army attacked another Prussian force at Wavre, and defeated it. One of the four days of the terrible battle of Leipsic (October 1813) fell on a Sunday, and in that battle not less than 60,000 men were killed or wounded,—the victory being with the assailants. It was on Sunday, the 12th of September, 1688, that the Poles and Germans, commanded by John Sobieski and the Duke of Lorraine, attacked and defeated the Turks in the great battle of the Kahlenberg, near Vienna, the result of which definitely broke the Ottoman power and freed Christian Europe from fears that had prevailed there for more than two centuries. The battle of Bothwell Bridge, fought on Sunday, the 21st of June, 1679, was a most remarkable action. The assailants were Scotch Covenanters, who were in arms for religion, and the assailants were soldiers of Charles II., that impersonation of profligacy and meanness; and yet the assailants were completely victorious. The battle of the White Mountain was fought on Sunday, November 8th, 1620, the imperialists and Catholic League forces attacking and routing the Protestant Bohemians, and settling the fate of Bohemia from those days till these, and making of her a mere province, whereas she had in her the making of a powerful nation, that might have upheld constitutional freedom and enlightened religion in Eastern

Europe. Don John, of Austria, sailed at the head of the Christian fleet, two hours before dawn, and against the wind, on the morning of Sunday, October 7th, 1571, to attack the Turkish fleet; and when, on the great force of the enemy being seen, some of his officers advised him not to fight, his answer was, "Gentlemen, this is the time for combat not for council." He did fight, and destroyed the Turkish force, more than 32,000 men falling on both sides,—and thus on a Sunday was gained for Christendom its greatest naval victory over the Mussulmans. Had he not fought that day, the weather, which was fair, but became bad at night, and so remained for some time, would have prevented operations, and so a great victory not have been won for the Cross over the Crescent. But enough of these Sunday battles, the number of which might be extended almost indefinitely, for the purpose of showing that armies that attacked their enemies on the sacred day have been victorious. So it has been for many centuries of Christendom's life, and so it will continue to be, so long as men are so very unwise as to waste time, money, labor, ingenuity, courage and talent in cutting one another's throats, instead of having resort to reason for the adjustment of disputes. We may hope that the divine sentiment out of which the Sabbath has proceeded, will ultimately become so powerful as to cause national duels to be as much detested and as uncommon, as the personal duel now is among rational beings.

Finally Mr. F. gives us to understand that God has made provisions for the salvation of the Adamic race, but the Indian and Negro are virtually left out in the cold. They are simply animals. By belief in Christ, as the second person in the Trinity, and by baptism in his name, he tells us we can be rendered happy immortals in the world to come. But otherwise we shall go into perdition, to be damned. Who wouldn't rather be an Indian or a Negro than to have so many chances against him? It looks to us very evident that Mr. F. will upset some of the established views of his church, but "truth is mighty and will prevail." There must be agitation of thought among these sleepy religionists before they can see the light of day. We shall have new versions, new bibles, and new churches, but after all none will be satisfied. An eternal unrest is upon the mind of mankind. Thought and investigation must do the work of reform, and by angel helps the race be lifted, elevated, and redeemed.

God is at work. Spirits are tossing the fire-brands of destruction into the camp of error. Old creeds are changing, old institutions are failing, and ancient beliefs once thought so sacred are now thrown aside as worn out garments.

Spiritualism vs. Religion—No. 4.

BY J. R. BACKUS.

I have shown that religion centers and is based on the idea of a great First Cause, or God,—also that the existence of this God is not susceptible of demonstration,—that the idea can not be received by mankind as a fixed fact. Its acceptance resting wholly upon faith, it will be received or rejected according to the credulity of the individual. We are now ready ask what is Spiritualism? and if we shall find that it has no better foundation to rest upon than blind faith; that imagination takes the place of facts in its make-up; if it shall be found to center in an infinite God as its soul and vital principle, we shall be ready to admit that Spiritualism is a religion. But if, on the contrary, we shall find its foundations laid in truth, resting on clearly and unequivocally demonstrated facts, we shall be clearly justified in repudiating its religious character, and giving it a place among the sciences.

Spiritualism,—what is it? We answer that it consists of one demonstrated, central fact,—viz: that disembodied intelligences can, and do, communicate their thoughts to the inhabitants of Earth. This one fact is the sum total of Spiritualism, and is being daily as clearly demonstrated as any other fact in nature. It is the messenger that conveys intelligence to and from the spirit-world. It is the telegraph that bears dispatches to and from the loved ones of Earth, who have been thought dead, but who in reality still live. The fact, then, of intercommunion between the visible and the invisible worlds, is all there is of Spiritualism, and whoever has witnessed the demonstration of this truth, and thereby become convinced of its reality, may be denominated a Spiritualist, regardless of what may be his convictions on other matters. He may be an honest man or rogue. He may be of a pure, moral character, or the reverse, and yet, if he only knew the fact that spirits do communicate, he is a Spiritualist.

Spiritualism, then, being the actual, tangible demonstration of a fact, must of necessity be classed as a science, as science recognizes only facts demonstrated to the senses.

The science of Spiritualism no more teaches a code of morals than the science of chemistry or geology, and can not of right be considered a religion, any more than the demonstration of any other fact in positive science.

Religion has its God and Heaven, Devil and Hell, its code of morals and plan of salvation, none of which has any connection whatever, with the fact of Spiritualism.

While religion is purely speculative and visionary, originating in mythology and the crude conceptions of primitive man, Spiritualism stands firmly upon demonstrated fact, and challenges the world to investigate its claims.

Spiritualism has not given to the world a new religion, but by opening up communication to the inhabitants of the spirit-world, has enabled the dwellers over there to give us information calculated to explode the fallacies of popular Theology. It has "robbed death of its sting and the grave of its terror." It has made a desert of Hell, and killed the Devil outright. It has proven immortality beyond a doubt, has blessed mankind beyond measure, but yet it is not a religion.

Terra Haute, Indiana.

Review of Fly's "Bible True."

BY H. C. PIERCE.

Writing in the interest of the Orthodox Church, Mr. Fly has presented us with a new book with some new thoughts. He is bold and apparently independent, yet he keeps wholly within the limits of creedal Christianity. After telling us that Moses does not mean to say that God was only six literal days in creating the world; he attempts to satisfy us concerning the existence of man on this planet before the time of Adam. This he does by finding it recorded in the first chapter of Genesis that man was created on the sixth day, while the Adams were not created until after the seventh. The fact has become too patent that man has a long antiquity upon this planet. Not only does Egyptian, Chaldean, and Chinese history inform us, but the remains of man found in the Devonian and limestone transition, forever puts to rest this question. No intelligent geologist can gainsay it. Hence, now, we are to have a new reading of Genesis, which will conform to the discoveries of science. All this is very well, we do not object to new readings. They are very much needed about this time. But there are some few other difficulties which we would like to have Mr. Fly, and such new interpreters solve for us.

If the second chapter of Genesis is not an amplification of the latter part of the first, as Theologians once told us, how are we to understand the 19th verse, which tells of the formation of the beasts of the field? Were they not created previously according to the 1st chapter? There is another discrepancy in the two accounts of the Deluge; one chapter tells Noah to take the animals into the ark by twos, but the next chapter says it was to be done by sevens of the clean, and by twos only for the unclean.

Mr. F. seems to believe only in a partial Deluge, because it is the more reasonable view. Pretty good; he forgets, however, to tell us how Noah and his family were able to resist the frosts of the top of Ararat, 17,000 feet above the sea, and consequently 7,000 feet above the line of perpetual snow. He does not tell us by what miraculous means they were kept from freezing. Of course he might have said it was all a miracle, but as he seems to like a reasonable view, rather than miraculous one, we are at a loss to

know how he would carry out a reasonable view of the whole. Again he has made the discovery that the serpent, Hebrew, *Nachash*, was an Indian, and thereby improves somewhat upon the old idea of the Devil. But we can hardly indorse the idea that procreation of the species, was the great sin of our first parents, and that Adam and Eve would have been immortal had they not sinned. Nature shows us they were as much under the law of procreation and death, as were the other races of man and the inferior animals. Nature creates nothing in vain, and Mr. F. might as well originally, as that he was not intended by nature to propagate his species.

Finally Mr. F. gives us to understand that God has made provisions for the salvation of the Adamic race, but the Indian and Negro are simply animals. By belief in Christ, as the second person in the Trinity, and by baptism in his name, he tells us we can be rendered happy immortals in the world to come. But otherwise we shall go into perdition, to be damned. Who wouldn't rather be an Indian or a Negro than to have so many chances against him? It looks to us very evident that Mr. F. will upset some of the established views of his church, but "truth is mighty and will prevail." There must be agitation of thought among these sleepy religionists before they can see the light of day. We shall have new versions, new bibles, and new churches, but after all none will be satisfied. An eternal unrest is upon the mind of mankind. Thought and investigation must do the work of reform, and by angel helps the race be lifted, elevated, and redeemed.

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Science and the Bible.

BRO. JONES:—I noticed in the *Christian Union* of April 17 (H. W. Beecher's paper), an article from A. L. Frisbie, headed "Science and Scripture, in which this divine frankly admitted that Science and the Bible do not agree; and can not be made to agree. Hear him: "There is a strong reason for believing that science must be true, and if in respect of a scientific matter revelation seems to trip, then it can not be trusted in any respect whatever." Not every logical conclusion is true. This last will not hold. It will yet be conceded, and cordially, too, that science and revelation do not agree in the narrative of creation, and can not be made to agree by any process of wordy manipulation. And a further concession will be that this is not of the slightest consequence. The authority of the Bible will not be weakened by it in the least degree. I think, Bro. Jones, that your readers will agree with me, that, great indeed must be the outside pressure of the unbelieving world upon orthodoxy, when such a concession is forced from a prominent divine, and published by the editor of the *Christian Union* without any note of warning to its readers. Verily the world does move.

Now, how do you suppose with such an admission, he seeks to save his Holy Bible? What logic, reason, or argument, could a rational man use in support of the divinity of a book, who acknowledges that its narrative of creation is untrue, and where it conflicts with science, seems to trip,—in other words, tells big lies? I will give to your readers the gist of his argument in his own words:

"The aim of the writer (Moses) is not to give a literal account of the creation, a complete cosmogony, but rather to reveal for moral ends, a spiritual creating God, to whom man was made responsible. It was of little consequence to instruct men in geology. It was of the highest consequence to reveal a personal God. Man could be safely left to learn geology. It would not hinder the moral development of man if he were to believe for a few hundred years, that the earth was flat, with a foundation of rocks all the way down; or that it was laid on the shoulders of a kneeling giant. Man, without geology, could be a true and blessed being. He could be trusted without the science, but he could not be trusted without the revelation of God. This truth must be revealed from heaven, and not left for men to guess at. In this direction lies the ultimate reconciliation of science and the Bible, in the acknowledgement that such a reconciliation is neither necessary nor possible. Let us take it, not as a guide through the labyrinth of geological periods, but as a guide to God.

Did your readers ever see such a confused jargon of ideas, and so many logical absurdities thrown together in the same space before? If the object of the Bible was not to give a literal account of creation, what was the aim of its author, or why did he pretend to give any account of it at all if that account was not truthful? And if the Bible is not to be trusted when it tells us how the world and the universe were made, what assurance have we that it speaks any more truthful when it tells us of God? If the Bible lies, and is not to be trusted when it speaks of creation, and man's formation, will the Rev. A. L. Frisbie tell us by what system of hocus pocus reasoning it is, that he arrives at the conclusion that it is a true guide to God? and, Bro. Frisbie, after all your faith, hope, trust, preaching and prayer for salvation and forgiveness, your God is a lying God, a false God, a myth with no power to hear, pardon or save. You trust nature and the revelations of geology in preference to the Bible in its teachings of creation; why not trust the revelations of nature as a guide to God? How obtuse must be the intellect, how blunt the moral sensibilities of that spiritual teacher and guide, who could say that it would injure the moral development of man to believe for a few hundred years that the earth was flat, etc.

Arts and Sciences.

BY..... Y. A. CARR, M. D.
SOUTHERN DEPARTMENT.—Papers can be obtained and
Subscriptions will be received by Dr. Y. A. Carr. Ad-
dress Lock Box 330, Mobile, Alabama.

Comparative Theology—Continued.

SCIENTIFIC SERIAL—NUMBER XLII.

The Hindoo account of creation, of Adams and Heva, of their endowments, connubial fidelity, their restive desires, their transgression, their forgiveness and promise of reincarnation, was at the time of its transfer from India to Egypt, familiar alike to "Paria" and "Priest." Being models of strength, beauty and organic perfection, and standing next to the angels in position and power, they, as man and woman, as male and female, as spirit and matter, were, as thus adjusted in the all-wise ordination of things, functionally mated and called equal.

Having accepted them as the earth plane representatives of the father sun, and mother earth, the father wisdom, and mother love, and knowing the incarnation of the positive father sun, is constantly impregnating the mother earth, and that the father wisdom is constantly impregnating the mother love, we have no doubt, but these positive centers combined, are constantly impregnating their representative manhood and womanhood on their mediatorial plane, and there should, as an ultimate, be a resource of central eliminating good, sufficient to saturate and purify all transitory, uncentralized, receptive reservoirs of bad. In other words, it is a universal law of nature, that positives always control and rule over negatives, positives being centralized radiators, and negatives circumferent reflectors, one ever fixed in its standpoint, and the other revolving round and obedient to the laws of cohesion, affinity, repulsion, attraction of gravitation, and ever demanding the relative obedience of negatives. Since all law, condition and relation is positive or negative, according to the amount of the positive life force, or God power (so to speak), it contains, and since all law, condition and relation takes a corresponding position in the material and spiritual, according to the relative amount of this interior force contained, it may not be amiss before proceeding to the degenerating tendencies, leading to the necessities of the Hindoo flood, reincarnation, etc., to look to the relative estimates of Hindoo and Hebrew motherhood, from which much of the subject matter of these necessarily limited articles has sprung.

There is in the type impressing function of a truly self-conscious dignity, of wisely-directed motherhood, a sweep of prestige and power, as yet little understood. A functional sweep and power, which, under a wisely-chosen and directed impress, during gestation, can do more in correct ante-natal impress and foundation, to favorably impress, mould and reform man and woman kind, than all other observances, rules and regulations that can be brought to bear upon the premises.

Just as the impressing motherhood is, so will the offspring be, and it is to these estimates, we, as scientists, are to look, when analyzing the offspring of any grade of motherhood, whether it be that of an epoch, era, age, nation, generation, or that of an individual woman.

All the truly inspirational conceptions and teachings of the primitive Vedas were pure and beautiful, because the impressing and impressed were in the near relation of fresh parentage and childhood, while yet the morning stars sang together. As an evidence, look at and compare the then estimates of woman, with the succeeding estimates of after ages, nations and generations. "MAN [says primatively inspired Hindooism] is incomplete without woman, and the man who does not marry at the age of virility, should be stigmatized as infamous. He who despises woman, despises his mother. Who is cursed by woman, is cursed by God."

"The tears of woman call down fire of Heaven on those who make them flow. Evil to him who laughs at woman's suffering. God should laugh at his prayers."

"The songs of women are sweet in the ears of the Lord. Men should not, if they wish to be heard, sing in the presence of God without women."

"Women should be protected with tenderness, and gratified with gifts by all who wish for length of days."

"It was in answer to the prayer of woman that the Creator pardoned man—cursed he who forgets it."

"A virtuous woman needs no purification, for she is never defiled even by contact with impurity."

"There is no crime more odious than to persecute woman, and take advantage of her weakness."

"The woman watches over the house, and the protecting divinities (Devas) of the domestic hearth, are happy in her presence."

"Woman should be for man the soother of labor, and consolation of misfortune."

"Woman should be shielded with fostering solicitude by their fathers, their brothers, their husbands, and the brothers of their husbands, if they hope for great prosperity."

"Whenever women live in affliction the family becomes extinct, but when they are respected, loved, and surrounded with tenderness, the family increases and prospers in every way."

"When women are honored, the divinities are content, but when they are not honored all undertakings fail."

"In the household where the husband is content with his wife, and the wife with her husband, happiness is insured forever."

"The virtuous woman should have but one husband, and the right-minded man should have but one wife."

Such was the original estimate of woman, yet as man became removed from the fresh, parental impressing center, this pure primitive estimate has continued to sink degree by degree, into the almost affectionless empyricism of legal lecherous; and woman—powerless, choiceless woman, in great measure has become a commercial creature of degenerate man's lordly convenience and passion.

While the Vedas taught that woman was "the soul of humanity," and while they held that woman, the daughter, wife and mother, held the family by the hearts tenderest, purest and most sacred ties, and that inspiring and impressing the family with her self-ennobling virtues, she in moralizing society ruled the virtual destiny of nations—all was primitive peace and harmony. Is such the character of the Hebrew and still more modern Bible-woman, in order not to offend every intelligent, earnest, honest mind is left to answer for itself. Though self-sufficiency may ignore, science can not deny, the paramount impress of woman, in all the ages, nations and generations of the past, the present, and to come.

As a general rule the motherhood of a home-less tribe of wandering Parias and time-serv-ing slaves, led out of Egypt by a power-hunting tribe of Levitical Jacobites, half instructed, perverse, lecherous, blood-thirsty law-givers, could not be expected to give birth but to those, who generally regarded womanhood as the venal serf of concubineage, and to a fatherhood that felt no moral conjunction, in

sending its own offspring in deserts to starve, and selling the innocent womanhood of its own daughters, for mere messes of pottage, of which many instances are on record, too trivial and humiliating to speak of, such as the cases of Abraham, Lot and others.

The Mosaic record makes no mention of the immortality of the soul. Moses was enraged against the chief officers of his army, and ordered to slay all the males and wives of a conquered enemy and rape their virgins. See Numbers, chapter 31.

List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us by the parties interested, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.

Let us hear promptly from all who accept this proposition, and we will do our part faithfully.

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CHICAGO, SATURDAY, AUGUST 31, 1872.

"A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At."

SPIRITUALISM AND INFIDELITY.

The class of people who call themselves Spiritualists are rapidly earning another name, that of Infidels and Blasphemers. The doctrines they profess do not consist simply of principles founded upon the discoveries of mediums and the appearance of spirits, but in a direct disbelief in the inspiration of the Bible and the existence of God. The speakers who have appeared in this city have called the former, trash, the latter a myth. Christianity has been ridiculed, and its teachings. They have no God, no religion, no great principles of good, but dwell simply upon spiritual manifestations.

There is not an exponent of their faith but what is a Blasphemer, using such words as chills the blood and shocks the heart. There is not one of their journals but it is worse than Tom Paine's *Age of Reason*, and contains more dark atheism than even Comte or the French atheists ever wrote, not disguised in the language of philosophy, but broad, unblushing, and shameless.

We have before us a journal published in Chicago, called *Religio-Philosophical*, which claims to be a Spiritualist organ, and which avows the most shocking blasphemy. We will at random some paragraphs, which will show its purport. In speaking of church edifices in Chicago, it says: "True Christianity would be beautifully illustrated if the Rev. Robert Laird Collier's congregation would fit out their magnificent church with berths, the same as an ocean steamer, and let those who are in indigent circumstances have the use of the same free or until able to meet the storms of life successfully. Would not the angels smile? Would not Jesus laugh, Paul hurrah, and all the apostles cheer vociferously to see such a practical illustration of Christianity; and would not God himself, who showed his hind parts to Moses, say, 'Well done Robert Laird'?"

In another article on religion it says; "We say it boldly, and defy contradiction, that ministers of the gospel, as a class, are the meanest, vilest, most damnable, and brutal! No crime too dark for them to commit; no sin too self-polluting to intimidate them. The very air whispers their devilishness, and going off on the breeze, they die out in demoniac echoes."

And again in the same article it has this paragraph. "But religion is as cruel to day as it was when it seized Peter Gabriola, and who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds—incited Calvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Presbyterian Kirk to cast the women and children of the soldiers of Charles I into the river Avon. Place Infidels, Atheists, in charge of reformatory schools, houses of refuge, etc., and the young would be properly trained."

These are doctrines which are abhorrent in their nature. The cloak of Spiritualism is here for a moment thrown aside, and we see the aims and teachings of their faith.

We do not object to a fair exposition of the doctrines of Spiritualism. The subject is one which demands investigation, and should be done thoroughly. This is right and proper. But we do not find it necessary for the Spiritualist expounders to rail against religion, and in lieu of scientific inquiry turn to blasphemy.—*Springfield (Ohio) Advertiser.*

As we stated in last week's issue, it was customary to publish religious books with startling titles, one of which is given at the head of this article. Since the day of Cromwell, however, times have changed somewhat, and now Christians who read the above title, will not even "smell" of the "Nosegay" of facts that follow, but will denounce them as destitute of that "perfumery" which can please their olfactory organs.

It is really amusing to see the efforts put forth by those who believe in the existence of a God who sits on a seven by nine throne, and around whom angels with wide-spread wings beat the hazy air, and with golden harps play any tune, from "Pop Goes the Weasel," down to that good old Methodist hymn designated by learned savans as "Old Hundred." If the editor who gave the JOURNAL the above gratuitous advertising, had confined himself to the truth, he would have merited our commendation, but as he coupled therewith a

MALICIOUS FALSEHOOD,
we feel like censuring him somewhat.

In his declaration that Spiritualists have

"no great principles of good," he should have remembered the fate of Annanias, who for telling a falsehood no blacker or more damnable, was struck instantly dead. Probably the blow which is to strike down the sapient editor of the *Advertiser*, is held in abeyance for awhile, and it is highly probable that it will fall upon him when least expected.

Glancing over the editorial page of the JOURNAL, he found many items therein that attracted his attention, as bearing evidence of blasphemy, and straightway he clipped them, and sent them forth to the world.

In a previous issue, we alluded, as expressed above, to Collier's church, and in so doing, we thought that we would be instrumental in doing great good. The idea that angels smile, or that Jesus laughs, or that Paul hurrahs, or that the apostles vociferously cheer, sounds harshly to Christian ears; but for ourselves, we would not think it improper or undignified for any of the saints to express their joy in the way above indicated, when some beneficent act was done that would alleviate the sorrows or hardships of humanity. The angels of the Lord could dine on roasted calf and eat

CORN DODGERS

with an old reprobate who had seduced his maid servant, while God himself could show his hind parts to Moses, but when it is suggested that the angels laugh, the statement is held up in bitter execration. For our part, we feel that the time has arrived to speak the truth, the whole truth, in regard to the evangelical religion, and those who represent it. We do not—can not write in condemning terms and use *honeyed* words, or sweet ideas that will fall on the minds of those aimed at, like a bladder on water—that's not our mission. We state nothing but the truth. The Puritans of Massachusetts in 1630, punished a man for kissing his wife on Sunday, and in 1872, another for driving a nail into the front of his house on the same day of the week. The same spirit that actuated the clergy to persecute those who were opposed to them in the past, exists to-day—the want of power only holds them in abeyance. The light is constantly breaking in upon the world from the Supernal Spheres, and it is generating a fire that will eventually succeed in burning up every vestige of superstition that old theology has generated.

Look at the acts of the so called Christians in the past. Ten thousand persons

WERE BURNED

at Como, Italy, in 1816. During a period of thirty-nine years, seventeen thousand were burned by them in Scotland. They burned John Rogers, Latimer, Ridley and Tyndale; they hung Mary Dyer on Boston Commons, and have in this enlightened age tried to enact laws making it a crime for mediums to heal the sick. In Minnesota, Ohio, Wisconsin, Illinois and Iowa, they tried to close the portals through which the angels are looking on toiling, suffering humanity, and make it a crime for them to shower down on the sick their healing magnetism, and had it not been for the vigorous efforts of the

RELIGIO-PHILOSOPHICAL JOURNAL, the hand of oppression would in some of those States been successful. Knowing what Christians have done in the past, knowing what they are doing to-day, we feel the time is past for using *honeyed* words! While we are willing to accord to all religious bodies the inalienable right to worship as they see fit, we ask the same for Spiritualists; and while we shall freely criticise the past and present status of the church, and shall condemn its efforts to subsidize the constitution and reins of government, we shall do so in a spirit of kindness, and if our ideas are pointed, and our method of expression like a two-edged sword, the effect will only be the worse for that on which they are aimed.

That the churches to day are hostile to progress, and would enact laws to subsidize the constitution and reins of government, is self-evident judging from the tone of the papers that represent their interest. They are snaffling to see that freedom in religious matters exists, and that under its benign influence, works on Spiritualism and Infidelity are being published, and soon broadcast over the land for the enlightenment of the people. The *New Castle (Eng.) Daily Chronicle*, animated by the same hateful spirit that actuated the construction of the rack, gibbet, and instruments of torture, in the days of the early religious persecutions, wants laws enacted to

DESTROY THE FREEDOM of men's conscience. It says, "That in walking through the market on Saturday, I was very much astonished to see so prominently exposed to view a large assortment of all kinds of works on Infidelity and Skepticism. Those of Paine, Voltaire, etc., as also numerous tracts and pamphlets by all the leading Secularists, and—as they call themselves—Freethinkers of the present day.... Is there no means of putting a stop to this sowing broadcast of such doctrines? If not, surely it is time we had some legislation on the subject, as it appears to me that such works are quite as reprehensible as, if not more so than, indecent publications."

The views entertained by the *Chronicle*, would be endorsed by nine-tenths of the church organizations of this country. We stated a sad truth in the Journal of Aug. 10th. when we said,

"Religion is as cruel to-day as it was when it seized Peter Gabriola, and who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds—incited Calvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Presbyterian Kirk to cast the woman and children of the soldiers of Charles I into the river Avon."

To sustain our assertion in this respect, we would refer our readers to the report of the do-

ings of the House of Refuge, on Randall's Island, N. Y. Conducted by Christians, those who bowed in holy reverence to God, invoking his presence by entreaties made in tremulous accents, seemingly they would have been actuated by humane motives! But the acts of cruelty there, the

INHUMAN METHOD

of torture meted out to those who "raised their eyes" from the Bible during religious exercises, finds parallel cases in the cruelty of professed Christians during the last 1800 years. Those who could not submit to the galling restraint of their Christian teachers in minute respects, were chastised on the bare back with whips soaked in oil over night, to render them more pliable and cutting!

The minister in Vermont, who whipped his little boy until his back was black and blue, and not heeding his piteous cries and entreaty, continued the torture until he died from the effects of it, is quite sufficient to substantiate the fact that the same spirit lurks in the veins of the churchmen that distinguished the Christians when they imprisoned Abner Kneeland, and caused the death of thousands on Bartholomew's day.

The purity of Spiritualists, their honesty, integrity and true manhood, is sustained by all the penitentiaries in the United States. In the Western Penitentiary in Pennsylvania, there is not a single Spiritualist, Atheist, or Infidel. Spiritualists believing, yea, knowing, that the eyes of angels are constantly upon them, watching every thought, and witnessing every deed, have an incentive in their loving presence and watchful care, to lead lives of honesty and integrity, and do not make suitable candidates for our prisons. The statistics of crime in the United States sustain us in the conclusion that Spiritualists are the most moral, honest, and law-abiding citizens. Knowing that they are constantly surrounded by those who were dear to them on earth, they feel that their life must be characterized by such acts as will receive their hearty commendation.

Our penitentiaries and the statistics of crime show conclusively, that the editor of the *Advertiser* told a wilful and malicious falsehood in his statement that Spiritualists have

"NO GREAT PRINCIPLES OF GOOD."

Had they none, would not the statistics of crime, and the inmates of penitentiaries reveal the startling fact?

The literature of Spiritualism inculcates a pure and lofty morality; it penetrates deep into the labyrinths of nature, and solves those intricate problems that have baffled the Scientists of all past ages. With such thinkers as Hudson Tuttle, to delve deep into the "Arcana of Nature," and Andrew Jackson Davis, to solve the abstruse problems that relate to growth and development, and William Denton, to explain the geological structure of the earth, and many others in their peculiar specialty, Spiritualism has accumulated a literature, though of only a few years' growth, far superior to that emanating from the Christian Church!

While the Catholic Church disposes of its indulgences to sin, the other churches are not a particle superior in essential qualities, inculcating an idea equally as odious, revolting and devilish, that man may sin, act the part of a fiend, and if he only repent just one minute before he dies, he can go direct to heaven—thus affording a license to commit crime! How many families have been broken up by some insidious divine, who believes that death-bed repentance is a sure antidote for his depravity, resulting in perfectly cleansing him from all impurity. It has been estimated that it would require a paper as large as the *Police Gazette*, of New York, to correctly illustrate and describe an account of the criminal offenses of ministers of the Gospel, that occur each week!

A correspondent of the *Louisville Courier-Journal*, writing from Argyle, N. Y., speaks as follows on the subject:

REV. ROBERTSON'S DEFECTION, an account of which was given in the JOURNAL a short time ago:

"Throughout his whole life he has been distinguished and known as a hypocritical pretender to piety and religion, particularly by those most intimately acquainted with him, well calculated, however, to deceive old deacons and deaconesses, assuming in the pulpit the piety of a saint, but conducting himself out of it with the license and abandon of a Don Juan. Frivolity, jesting, drunkenness, if not licentiousness, have been his prevailing and besetting sins. His first ministerial settlement was in this County and State; and rumor has it that, when installed in his first charge, he was compelled to steady himself by holding on to the railing of the altar. After remaining for a year or two at this, his first charge, he was called to the City of Troy, in this State; but, before going, a committee of gentlemen from the Troy congregation, not known to him, as they supposed, took seats in his church at some evening service, with a view to test his talents as a sermonizer, and to report to their congregation the result. But they had not come unheralded, and Robertson, it is said, surpassed himself on this occasion so much that the enthusiasm of his own congregation was heightened in the same proportion as the Troy congregation was stimulated by the committee's report, and the sequel of the matter was that Mr. R. left his country congregation for the city; but rumor says again, that the reverend gentleman, upon the occasion of preaching before the said committee, and when passing out of the church, whispered to one of his irreverent hearers 'that he hoped the d—d fools were now satisfied.'"

This case of ministerial defection is only one out of many thousand that might be quoted! While Spiritualism is not without its blemishes, its imperfections, still, when placed beside the character of the various churches, it assumes the brilliancy of the diamond, and the glorious effulgence of the noon-day sun!

Spiritualism is founded on nature; Christianity on superstition and error; the former has endured throughout all time, the latter only about 1800 years. The Bible of the Christians abounds in contradictory statements and obscene language; and if the lives of its leading characters should be imitated by humanity

to-day, the world would become a charnel house a million times more corrupt than the celebrated Augean Stables, for it sustains adultery in one who was "after God's own heart."

Ministers of the gospel, accustomed to read the Bible, and contemplate its corrupting teachings, are familiar with the conduct of David toward Bathsheba! It not only sanctions adultery in the case of David, but it also gives indubitable evidence of badly shattered morals, when, in unmistakable language, it endorses war, polygamy, slavery, swindling, murder, deceit, stealing, etc.

For further particulars in verification of our statement, see D. W. Hull's article in No. 20 of the JOURNAL.

We presume the *Editor* of the Springfield *Advertiser* is a Christian. No one would so falsify or misrepresent Spiritualism who for a moment entertained the idea that he would be compelled to suffer therefor, instead of shifting it off on some innocent Nazarene. Believing thus, he can vilify Spiritualists, tell falsehoods in reference to them, and denounce them in bitter terms, and still not suffer, the Saviour assuming the sins and atoning therefor—it is not surprising that he shows an utter disregard for the truth, or that religionists in general are so wild, foolish and extravagant in their assertions.

GOD DESTROYING CHURCHES.

As an example what the orthodox God at one time did in Ohio, and in fact is constantly doing in various parts of the country, we would state that the lightning struck a church being built at Eaton. It struck one of the large bellposts and proceeded downward, making a hole in the two-foot brick wall some six feet in diameter. It followed the iron and tore it loose in a very unscrupulous manner, and where its passage was forced upon the brick wall the bricks and mortar were greatly crushed and broken. The church was injured to the amount of several hundred dollars.

Immediately after this accident, we believe the members,

UNWILLING TO TRUST

their God any longer, erected lightning rods, thus giving the lie to their religious doctrines! How high an estimate should be placed on a God who will aim his thunderbolts at his own chosen children's house of worship. What is a system of Religion worth that has such a God at its head. Just think of the monstrous absurdities of the Bible! Think of making a woman out of a six ounce rib, a solid bone. Think of making a better half out of the poorer whole? Think of God giving a narcotizing substance to Adam prior to cutting out the rib! Then glance at Moses who had 23,000 people cruelly butchered! His own reprobate brother made the golden calf they worshiped, and instead of killing him, he promoted him to the high priesthood! Notwithstanding Moses depravity, he remains in good standing with God. This God who made woman out of a six ounce rib, in order to facilitate cruel butchery, stops the sun, and to premonition licenseness, orders the old and young of a certain tribe to be killed, but the vagins must be reserved for the especial use of the victors. David not only commits adultery, but causes the death of babes and puts to death Johnathan's son. Could we not with a great degree of truthfulness declare that those who endorse the Bible, have no great principles of good, and is it not true that the very charges so well displayed in the columns of the *Advertiser* against Spiritualism, are false, yet when applied to orthodoxy, become true?

As an illustration of

CHRISTIAN PIETY,

we would state that a saloon-keeper at Keokuk, Ia., was recently arrested for selling beer on Sunday. When tried, he explained that he was a Seventh-Day Baptist, while his wife belonged to the Dutch Reformed Church. He kept Saturday holy, and she sold beer thereon. She kept Sunday holy, and he sold beer thereon. We are not told what success this ingenious plea had. Many volumes have been written on the advantages of having differing sects in the Christian Church; but their authors would scarcely count such a case of combined piety and profit as one of those benefits.

But while an endless diversity of opinion exists among the clergy of all denominations, it is really amusing, and causes our exuberant spirits to rise wonderfully, to know that a minister living near Cincinnati has been preaching against lightning rods and insurance companies. He says the one is defying God, and the other is a refusal to trust Providence.

This minister is of the right stamp, and is the only one that we know who implicitly trusts God. As a general thing wealthy congregations, fearing his lightning and his thunderbolts, erect lightning rods to protect church property, and also get the same insured. We admire that Christian who innocently reposes his trust and confidence in God, and who rejects lightning rods and insurance, and retires to bed at night humming within his own mind, "Rock me to sleep heavenly Father." Such confidence and trust in God shines forth beautifully, but it is unreliable, and "trust in God but keep your powder dry" is the last resort, and is equivalent to relying wholly on one's self. If this enlightened minister

Mrs. M. A. Wheelock writes to us speak in high terms of the midumship of Mrs. M. J. Caleson.

That's right, Brother Fayette,—report the incidents, conversation of the spirits, etc., at the *seances* in Oswego, N. Y.

Lorenzo Myers, of Ithica, N. Y., has our thanks for sending us that "Badly bedeviled Boatman."

EVERYBODY should read the JOURNAL. Only \$1.50 a year to new subscribers before the 1st of January, 1873.

Dr. Wm. Herring, Magnetic and Clairvoyant physician, gave us a call one day last week. He is a splendid medium, and is doing a good work, at Milwaukee, Wisconsin.

Brother A. E. Doty spoke at Cedarville, N. Y., August 11th. Is to speak at Fairfield, August 25th; Jerusalem, September 1st; Georgetown, September 8th; Edmestown Centre, September 25th; Cedarville September 22d.

Dr. E. B. Wheelock and lady are now at their home, Pleasanton, Kan. They expect to move northward within eight or ten days visiting Lawrence and adjacent towns. The Doctor is represented as a good speaker, and his lady an excellent medical clairvoyant.

Mrs. M. J. Wilcoxson will return to her Western field of labor the 1st of September, and friends desiring monthly engagements will address her at once, for the route from Chicago to Kansas City and Denver, care RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 150 Fourth Avenue, Chicago, Ill.

D. W. Hull and Eld. L. Shortridge are to have a discussion at Moments, Ill., commencing September 3d. Propositions:

1. "The book called the Holy Bible is the only divinely inspired volume in this world."

2. "The New Testament is our only safe guide from earth to heaven."

Eld. L. Shortridge affirms, and D. W. Hull denies.

That "Mysterious Man," Charles H. Read, held a *seance* at Manteno, Ill., on Thursday evening last. He is making Chicago his headquarters for the present. Friends residing at towns in the vicinity, can now engage his services by addressing him in care of this office. He will shortly appear at Elgin, Aurora, Joliet and Lockport. Go and see this wonderful medium.

Mrs. Addie L. Ballou is not to lecture at Hillsboro, Ohio, during September, as announced in our last issue. She lectures at Battle Creek, Michigan, during September, and at Hillsboro during October. Her address for September, will be Augusta, Mich., and for October, Hillsboro, Ohio. She will probably spend the fall and winter lecturing in the South and West, having received calls from there. Address her as above.

J. H. Harter, of Auburn, N. Y., addressed the Spiritualists of Phoenix, N. Y., on Sunday last, in the beautiful grove which is finely fitted up for outdoor meetings. The audience was large and attentive, and highly pleased with the speaker, who addressed the assembly on the importance of making intellectual, moral and spiritual progression. An old Methodist brother present, contributed not only of his money, but said "great good will come from this meeting." The Spiritualists in Phoenix are wide awake and in earnest. May the Lord bless them.

Exchanges.

We are constantly asked to exchange with papers all over the country, and although nine-tenths of our exchanges are useless to us, we never refuse to exchange, on the condition that each paper shall notice the JOURNAL twice a year, editorially, criticising it as they may see fit. Some of our friends have sent copies to their home papers, suggesting an exchange. To this we do not object, but wish it understood that we do not seek exchanges, and must receive compensation, by editorial notices.

Dead Beats.

Occasionally a good honest brother or sister reports that certain persons who have taken the paper for a long time on credit, are *dead beats*.

We are much obliged to them for such information. We can't afford to send the paper from year to year to such persons at a cash outlay of \$3 each per year. When such *dead beats* become numerous it is nearly death to any publisher to carry the burden.

Now, notwithstanding *dead beats* are quite well known to their neighbors, yet they are better known to themselves; hence we appeal to all such to arouse sufficient *integrity* to write and inform us of the fact that they really are such, and consequently *don't mean to pay* for the JOURNAL. It is true that it will cost a half sheet of paper, an envelope and a cent postage stamp, but inasmuch as most of that class owe us from three to eighteen dollars each, they may think it but fair to balance the account at so trifling an expense of about three and a half cents. It is said "there is honor among thieves."

N. B.—This item is not intended for any one unless he feels himself to be a veritable "*dead beat*."

Lyle Station, Minnesota.

DEAR JOURNAL.—I thought to inform you some time ago concerning the organization of a Progressive Lyceum in this vicinity, but have not had an opportunity. The time at last seems to present itself, so I will endeavor to give you some idea of our trials in starting a Lyceum. The friends here have worked earnestly in the cause of progression, but have never been able to effect an organization for

the improvement of the minds of the young. We have finally succeeded, and feel to rejoice over success so far. The Lyceum began in May with 20 or 25 members, and now numbers over 50, showing conclusively that our lovers of life is not a "fizzle," as some of the also demonstrate. Politely hinted it would be, and also progressive. Be it entirely ignorant of the manner in which *seances* were conducted, not one of us having *seen* a Lyceum except through spirit vision, we found no small undertaking; but by the knowledge gained from the Lyceum Guide and the assistance of the angels, we have made sufficient progress to feel assured we shall be amply compensated for all our labor. There is a Church Sunday School held in the same house, and many of its members, despite the secret efforts and open sneers of confessed followers of Christ, have forsaken the old dry husks of theology and entered our ranks with a zeal that shows that they had much rather be free upon the true bread of life.

The cause is progressing finely in this and surrounding vicinities. Brother C. A. Skinner, of Brownsdale, visited us last Saturday and Sunday. Saturday evening a circle was held at the house of Brother E. Sprague, where some very fine manifestations took place. After sitting a short time in the circle, at the request of two Indian spirits, Washtenong and Zishguawana, the light was turned down that they might make "moons" for us, whereupon several beautiful crescents, representing the various phases of the new moon, were produced upon the table, and made visible to all present. At their request again the light was extinguished, and the room made utterly dark, when the full light and glory of the spirit world seemed to burst upon us. The room was made so light at times that persons could be seen in every part of it, and soft caressing hands of loved ones who had passed on before were felt by many present.

Many spirits were seen and recognized by nearly every one in the room. Flowers of the most beautiful shape and color were brought in the form of wreaths and placed upon the brows of several mediums present. Spirit lights were seen, and several fleecy clouds floated through the room in which after a short time a spirit form would appear. The most beautiful manifestation consisted of a great variety of flowers, which were heaped upon the table until they seemed to reach nearly to the ceiling. This last feature was a symbol of harmony, and this element seemed to pervade everything.

On Sunday the Lyceum gave place to Bro. S., who, by the assistance of the angels, gave us a fine discourse,—after which an inspirational invocation was given through the mediumship of G. P. Colby. Brother S. spoke in a manner that did credit to his mediumistic powers, and to the glorious cause for which he labors. Long may he live guarded and guided by the angels to aid in dispelling the dark clouds of superstition and error from our land.

Fraternally thine,

GEORGE P. COLBY, Secretary.

Items from D. W. Hull.

The following items I clip from the *Olive Branch*, a severely religious paper, published in Kansas city:

SWITCHED OFF.—A Sabbath school Teacher needs to be upon his guard against being turned away from the direct line of the work before him, by some irreverent or curious question which is started by some member of the class. To avoid such diversions, the Teacher should have his lessons clearly before his own mind, and then strive resolutely to bring it before the mind of each pupil.

No matter how interesting the topic suggested may be in itself, if it be not appropriate to the subject in hand, let it be passed by, or laid aside for consideration at some future time. If the teacher fail to keep his eye open, some active restless spirit, impatient of close attention, or unwilling to have a direct appeal made to his conscience, will be ready to switch him off the track by starting a question which will afford some fun, or lead away the minds of teacher and pupils to the discussion of a subject of no real practical value."

That's it; see that not a thought shall penetrate juvenile brains except those prepared by evangelical hirelings!

What shows up the cowardice of the clergy better than language like the above. Don't allow any impious questions, which means don't stop to investigate any scientific or moral truths. If you do, some vigilant whiteheaded urchin, will make the whole class, teacher and all, in a spite of all the machinery set to work the other way, infidels. Our's is God's eternal truth, but Jehovah himself is not able to defend it against the attacks of one of these children of nature. The best way to hush this subject up, is to rebuke the intelligent authors of such questions, or at least treat them with merited contempt. Did the Bible writer accidentally stumble on the truth when he said, "One shall chose a thousand, and two put ten thousand to flight?" Or did he foresee that even Sabbath schools would breed infidelity?

The following is from the same paper:

AN EXAMPLE FOR RAILROADS.—A traveler on the Louisville and Nashville Railroad noticing some wire racks on the side of the car, each of which contained books, found that they were beautifully bound New Testaments, inscribed on the card. "These books are for free reading here: they are the property of the Company, and must not be taken from the train." Every copy was freely examined and read."

Which I would amend by also proposing that a copy of the Koran, Vedas, Shaster, Bible of the Ages, etc., be placed there.

Andrew J. Davis' books would be a great deal more welcome to the travelers, and do an infinite amount more of good. It would be just as consistent in Spiritualists, to demand the latter work, of infidels to ask for a copy of the *Age of Reason*, or Scientists to ask that a copy *Leyel's Geology*, *Darwin's Origin of Species*, *Huxley's Lay Sermons*, *Lubbock's Prehistoric Times*, as for religionists to ask them to furnish the travelers with the reading of the "Word of God"; better the latter; for every man knows that so far as science has demonstrated the truth of what he is reading, there can be no mistake, whereas he has to take everything in the Bible on faith. It is the same old game we all played at when we were children.

"There is one argument in favor of Christianity which I could never reason away," said a young man who tried to be an infidel, and could not, "and that was the consistent, godly conduct of my own father."

To which any bystander might have replied: "There is one argument against Christianity which I could never reason away, and that is the inconsistent, ungodly walk of a majority of those who call themselves Christians. These men and women are fathers and mothers in your own neighborhood, and are asking us all to become Christians, which means a profession of something which grants an indulgence to its possessors to do that which would make humanity blushing."

If to be Christian means to follow the example given by those who monopolize that title, I too must look in another direction. And to be a Christian means to be good, I will try to be good without making confederates of a set of hypocrites.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Retrospection.

The last twenty-five years have been rich—more rich than any former period of equal duration, in all that is calculated to elevate and improve humanity. All the discoveries in science and art, in philosophy and religion, have tended with wonderful unanimity toward the spiritual unfold-

ment of the race.

Those who have realized in calmness and serenity the beautiful repose that comes to the soul, with the knowledge that life is a continuous stream, unbroken by death, and ever moving on into higher and holier conditions, and that all our affections, which seem so often to be rudely torn asunder in this life, are to be united again and be as enduring as life and immortality.

Passed to Spirit Life.

[*Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratis.*]

Passed to the higher life, from Lotta Creek, Humboldt county, Iowa, July 3rd, 1872, WILLIS D., eldest son of Theo J. and Roxa Smith, aged 12 years, 8 months, and 15 days.

Although 'tis hard to part with the earth-form of our lovely and affectionate boy, yet we have the consoling faith that his spirit is still with us.

THEO. J. SMITH.

Passed from earth-life, September 1st, 1871, G. MITCHEL MAYES, son of Wm. B. and Sarah Ellen Mayes, aged 7 years, 7 months, and 10 days.

Our bud of promise broken here,
Transplanted to a brighter sphere,
Doth in immortal beauty bloom;
There is no death—we but pass on.

C. H. D.

Passed on to spirit-life, CHARLES PERKPILE, in the 17th year of his age, from the residence of his father, Black River, Ohio, August 3rd, of typhoid fever.

He was deeply interested in Spiritualism, which supported him in his last fearful sickness, and is the staff of comfort to his friends.

The Methodist church was kindly tendered, and filled with a sympathizing audience. The funeral discourse was delivered by Hudson Tuttle.

Called to spirit-life, from Amsterdam, N. Y., August 6th, Sister ELIZA HEWITT, aged 70 years.

Another of our friends has tested the merits of our faith, and the capacity it possesses to bridge the chasm between the two worlds. Her former sentiments were similar to those held by the Friends. But through the mediumship of her son a few years ago, she became a Spiritualist, and was sustained in her last somewhat lengthily illness, by this, the sweetest of all human beliefs.

A. E. DOTY.

Called to spirit-life, from Cold Brook, Herkimer county, New York, August 5th, BRO. A. TENNER, aged 50 years.

This worker and fearless defender of our faith, had so endeared himself to those even who slander and vilify our cause, that the tear of grief could not be restrained. His truthfulness, his candor, his keen intelligence, his frank, prompt, and sturdy adherence to every good cause, his noble manhood, his rare honor and square dealing as a business man, gave him a creditable standing and wide influence.

A. E. DOTY.

Passed to the spirit-home, Thursday, August 1st, at half past three o'clock, P. M., MEZEKIAH CAMP, of Cuyahoga Falls, aged 75 years and six months.

He leaves a wife and son, H. B. Camp, an adopted daughter, Ella, and many who knew and loved him, to mourn the bereavement. Distinguished for his charity toward all men, he has been a father to the fatherless, and a bold advocate of equal rights of both sexes. He disapproved all unlikenesses between men and between God and man.

SAMUEL UNDERHILL, M. D.

Passed to spirit-life, on the morning of August 9th, 1872, from Phenix, New York, MRS. CATHERINE MACKAY, wife of Capt. C. Mackay, aged 47 years and 26 days.

Though a member of the Congregational church, Mrs. MACKAY was a believer in universal salvation, and before her departure from earth, she had frequent visits from her father and children, who had been dwellers in spirit-life for several years. She was a noble and true woman in all the relations of life.

Her funeral was attended on the 10th inst., at the Methodist church, in Phenix, by a large concourse of people, to whom a spiritual sermon was preached by Rev. J. H. Harter, of Auburn, New York.

R. H. WINSLOW.

Passed on to spirit-life, from Ringwood, Ill., SOLOMON MOREY, aged 68 years.

BRO. MOREY was a firm Spiritualist, a real worker, ever at his post, and beloved by all who knew him. We shall miss him and his counsel, for he was one we could rely on.

He is greatly missed in the family circle,—the home of his companion and children; and while tears dim the eyes, faith looks beyond, where it beholds loving angels leading him onward and upward in the spirit-life. In accordance with the wishes of the bereaved family the writer performed the religious services the Sabbath following. May angels guard and watch over them, and Heaven's richest blessings rest upon all who mourn.

R. H. WINSLOW.

Passed into the higher life, from Kansas City, July 28th, 1872, MR. NICHOLAS BURKELEY, aged 66 years and nearly three months.

FATHER BURKELEY, up to the year 1855, had been a Materialist. He had vainly inquired of the church for its evidences of immortality, but had received no answer that would settle his doubts. In the year 1855, he embraced an opportunity to investigate the teachings of Spiritualism and the evidence of the return of the spirit. Here he received an answer to his life-long question: "Is there life beyond the grave?" and ever after, he became an ardent supporter of the doctrine of immortality as demonstrated through the phenomena of the nineteenth century. As he neared the gates of death, he felt no terror nor uncertainties. He had investigated the spirit-life and he knew that he should be happy in the hereafter.

D. W. HULL.

The recipients of such knowledge meet upon common ground, and hence, among the millions of Spiritualists, there is a bond of fraternity, a unity in diversity, which, while it gives to each individual the largest freedom, still retains a unity of interest and feeling, such as has never before existed.

There have been eight annual sessions of the National Association,—few in numbers, yet, in some degree representatives of Spiritualism in the various sections of our country. The American Association has never claimed to be an authoritative body. Its members realize that they are responsible for their acts and utterances. Having attended all except the first, which was a mass-meeting at Chicago, we are satisfied that there has been a progression with each year, and that the institution, without assuming any authority or dictatorship over any, is doing a work; and while those whose only knowledge of it is from hearsay, illuminated as they are by the light of the inner world, and the future, so dim and uncertain to man's unaided vision, is radiant with hope and light to us.

The recipients of such knowledge meet upon common ground, and hence, among the millions of Spiritualists, there is a bond of fraternity, a unity in diversity, which, while it gives to each individual the largest freedom, still retains a unity of interest and feeling, such as has never before existed.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

Each active local society, and Progressive Lyceum of any State, Territory or Province, which has no general Association, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting, and participate in the business that shall come before it.

VICTORIA C. WOODHULL.

President.

HENRY T. CHILD, M. D.,
634 Race St., Philadelphia, Secretary.</p

Our Correspondence.

JOHN BROWN SMITH is open for engagements to give a course of Independent Lectures. Subscriptions will be received for the JOURNAL. Permanent address, 812 North Tenth street, Philadelphia, Pa.

PHILADELPHIA CIRCLE OF LIGHT.

W. L. JACK, M. D.—Prof. Hare—The Zouave Jacquot—Ogaretta—Wetomka—Walker Welsh—Cotton Mather—David Paul Brown—Rev. Adams—Prophecies, and curious Psychological Experiments.

[From John Brown Smith, Our Traveling Correspondent.]

Uniting activity, in thousands of the avenues of progress, seems to be a characteristic of those who have entered on the glorious life hereafter. They do not forget those left behind in this "vale of tears," but ever are contriving and devising new agencies for the uplifting of the loving friends left for a short period behind.

For the disseminating of "Light" from the bright shores of the Summerland, a band of scientific minds have projected the establishment of a Circle of Light in this city, at no distant day, for the diffusion of scientific truths, as well as keeping an open door for the thousands of spirits who desire to communicate with earth friends. They say that this is necessary in order to assist in breaking up the rotten condition of the churches.

W. L. JACK, M. D., No. 52, North Thirteenth St., has an organism which they found to be peculiarly adapted to this noble purpose. He is about 33 years of age, dark hair and complexion, a very large brain of fine texture, dark beard and features, very expressive of candor, truth and honesty; his body is of medium height, slight build, not weighing over 120 lbs., and not sufficient for the size of the brain. He opened his present rooms in January, 1872, and has not advertised heretofore. Most of his business has come from Orthodox churches. Even some of their ministers patronize him. Some of these seekers for light come under the cover of darkness, for fear of what the outside world will say. He presents some very remarkable phases of mediumship, which we will endeavor as briefly as possible to delineate:

He is a good clairvoyant to diagnose disease, or for test business sittings; can tell the time of day by looking at his hand; he is also a healing medium. He is remarkably susceptible to control while in the trance condition; in fact, spirits will apparently control him in succession, almost as easily as mortals can open an ordinary door and speak through the opening. A very satisfactory phase of his mediumship is the raising of red letters on his body. Sometimes a half dozen names will appear simultaneously in raised letters, and continue for five or ten minutes if not recognized.

Ogaretta, an Indian woman, and her husband, Wetomka, are invariably with him as his guides. The reason that Indians are invariably used for the development of mediums, is because they have both sound bodies and minds. Physical disease or insanity is seldom found among them, hence they are far better qualified for the primary institution in all that pertains to the rudiments of nature.

It is rather humiliating to the Orthodox Christian to have to be thus taught the rudiments of nature by the red heathen; but so say the spirits through this medium.

He has at one time been taken away into the spirit world for four hours, while his body remained in a trance. His guides contemplate soon to take him away for twenty-four hours, on a trip to the Summerland, to initiate him in reference to his future action about this Circle of Light. At least they inform me to that effect through his organism while entranced.

Mr. Zouave Jacquot, of Paris, is also one of his guides. I presume that he is of French extraction, and it is intended to accomplish a work through him in reference to the French part of our population.

I made a series of very interesting experiments, which illustrate the splendid mediumistic qualities of Dr. Jack. I have never known that I possessed any special psychological powers, and have never attempted to psychologize any person at any previous time. While in Dr. J.'s rooms recently, something said to me "Psychologize him," and I asked him if he had ever been psychologized. He replied that he had not, but also added, that "Brown Williams, the celebrated operator tried, but failed." With his permission I sat down, grasping both his hands in mine, and looking him direct in the eyes for less than two minutes, when I observed a twitching of the eyelashes. I then requested him to close his eyes, at the same time informing him he could not open them. He asserted that he could open them, but all his effort failed, as my control was complete. I then, with his eyes open, would take control of his tongue, arms, limbs, or body, and cause him to do or see anything I said. I would repeat a few lines of poetry, which he would repeat after me, word for word, and then I would awaken him, and converse with him, but he remembered nothing he did. I would request him to repeat from memory the same lines of poetry when I again put him in the psychologic condition, which he would do correctly, thus showing that he could remember things he did previously in that condition. I have experimented with him several times, and find now that by simply looking at him, and saying to him to do something desired, and simultaneously exerting my will power, his countenance will change expression, and he will in a few seconds pass into the state and do what I requested. What is surprising to me, is the ease and facility with which I can cause him to pass into the psychologic state, and then instantly back to his normal condition.

It would seem to be a demonstration that the laws of spirit control are psychological, because his guides would take possession of him and give me a communication, and I immediately when they were through, regain control of him, but I could do nothing while they had him entranced. Thus the guides on the other side of the "river" and myself on this side, would alternately control the same medium.

I repeated some of these experiments in the presence of John A. Warner, of the steamer on the Delaware which bears his name; also at another time I repeated part of them in the presence of my wife. Now I come to the strangest part of these experiments, which I will give as nearly as possible in the language of Professor Hare, who broke up my control and entranced him, the medium, and gave a communication in substance as follows:

"You perceive what sensitive organism the medium has; a finely organized brain, it is so perfect in all parts, and so easily controlled. We intend to establish a Circle of Light, where not only this city, but the whole world may hear from the thousands of spirits who stand ready to communicate through a wide open door. We shall send forth new ideas and scientific truths through this organism, such as the world has not known. My friend, as I perceive that you are not actuated by curiosity in these experiments, and that we have been trying you, and find that you will not abuse the power you possess over the medium, I will be candid with you, and inform you that I, through your organism, psychologized the

medium for the purpose of experiments. We desire him to abandon his business for a short time, and go into the country, in order to prepare for the work before him this winter. I used to be in the old University in this city, and because of my experiments, and the book I published, they abused me more, and caused me to suffer more than this medium has."

David Paul Brown, an eminent criminal lawyer of this city, within twenty-four hours of his death, gave a communication to me through the medium. I knew him only by reputation, and the medium had not seen the morning papers in which his death was announced.

He had been in practice for fifty-five years at the bar in this city. He said: "I desire to make a confession that the education, name and reputation I had among lawyers is of no account here. The sums of money I gave to the churches, which so carefully exclude air, sun-light and all elements of life, while their occupants recline on the velvety cushions of ostentation, is of no service to me now! I had thus desired to lay up some little "treasure for myself in Heaven, but—behind! the churches are rotten to the core, and instead of being the house of the living, they belong to the dead God. We desire to establish this as the beginning of a circle of light, such as I see you have in an eastern city. I would have persecuted the Spiritualists when in the body, but I am forced to come here and make this confession, and thus learn of the very light I despised. Friend Brewster and others gone before prepared the way so that I could return so soon. I see that at a future time you will have a great fire, and a scourge of more notice than the epidemic of the past winter, but I will not divulge anything more specific, as Orthodoxy would say that you Spiritualists predicted the one, and then took measures for its fulfillment, and perhaps try to imprison somebody for publishing information tending to create a panic. The spirit-world has determined to break up the rottenness of the churches in this city. I died in Girard street, and am so glad to be recognized."

Cotton Mather then entreated the medium, and said that he used to live long since, in Massachusetts. He wore long, royal, flowing robes of ermine, with knee breeches and buckles. He continued: "I have no Rev. to my name now. I desire to make confession that I was the cause of numerous persons being sent out of this world. I have learned the better way through suffering. The church was responsible for such a condition of things."

Rev. Adams, formerly pastor Presbyterian church, corner Broad and Green streets, then said that he had been a Presbyterian minister in this city, and had knowledge of this great truth and light, but for fear of public opinion, he had failed to acknowledge it, but had to suffer for it, and get down and learn the simple truths of nature from the very source he despised; that the whole church is rotten, and must be rebuilt on simplicity, and knowledge in the hearts of the people.

Walter Welsh said: "Tell my mother that I remembered what she said about taking care of myself, and did take care of myself. I was killed instantly by the cars, and suffered no pain. Tell her that which is dear to her heart, she will receive before many months, and perhaps before many days."

An account of Walter's death was published in the RELIGIO-PHILOSOPHICAL JOURNAL some time during the past winter or spring. He was in the employ of the St. Paul & Sioux City Railroad, and was killed at St. Paul. My wife and myself attended many circles at the house of his parents in St. Paul. He was overjoyed to meet us here, and we can give the assurance to Mr. and Mrs. Welsh that their son Walter still lives.

Philadelphia, Pa.

Wayside Chips.

DEAR JOURNAL.—My promises are not forgotten, though long deferred. But with me—medium as I am—almost wholly dependent upon the sources of inspiration—both visible and invisible—which prompt thought and impels its record or utterance; I do not incline to write, unless incidents and experiences are of a nature to inspire favorable comment or arouse, to me, seemingly needed criticism. And although there is much met with which, in my judgment, needs severe "airings," I am disposed not to speak (on paper) unless I can speak upon the side of the favorable, the beautiful, and the good, except when (in that poor judgment) important principles, justice and the best good of all interests concerned, demand that the facts shall be ventilated.

Under the latter kind of inspiration, as I am well aware, I too often speak, for the good of that popularity and sympathy which makes the "yoke easy and the burden light"—the way to popular success, an open roadway of easy travel. Nevertheless, I shall not lower my standard of independent and true manhood for the sake of that success which is popular, but shall continue to prefer what is, to me, true success: Faithfulness to my own sense of right and duty—the approval of my own conscience and judgment.

In pursuing this, or any course, I expect to take the consequence of all error, as well as to reap the golden harvest of wise choice, and the illumined fruition of a positive manhood, purity and self-poise. I will not have the negative "salvation" of a "regeneration" (?) through another's merits or sufferings.

DULLNESS.

In pursuing my journey eastward from Sturgis, Mich., I have made calls at many places, in a majority of localities visited, I have found an extensive Spiritualistic "dullness" prevailing. "Such woeful excuses as some people make"—"too numerous to mention." I have everywhere, however, found welcome greetings and warm wishes for my success, and the rapid spread of the cause. Why not more of the practical means for the culmination of that success which is everywhere desired? Only by practical effort, energy and sacrifice can it be attained. These requisites must be shared by all; not alone by the advocates who sacrifice the comforts of home, business rewards and financial thrift.

Let us have more of practical work mingled with the truly needed wishes and sympathy, friends, when the Car of Truth will move more rapidly and efficiently, and not creak upon its axles because of distressed dryness. But I have also met noble and generous souls whose parting shake, of hands lined with "greenback" or "scrip" which did not stick to the proffered hand, accompanied by the "God bless you; go bravely forward and nobly dare and do for the right and truth." Much better pleased, however, would be the earnest worker, with facilities for "expounding the gospel" of our truth to the people with living remuneration for honest endeavor thereto. Yet none the less grateful to those generous donors, because we desire to earn all we receive, in this financially profitless labor of love and duty.

MORAVIA.

I tarried over a Sunday at this so-called Mecca. Mrs. Andrews had established her seances at her own domicile, having recently purchased a large, fine mansion, at a "cost of \$4,500." I attended two seances. At the first, very good phenomena, obtained in the dark sitting—such as have been so often described.

No "cabinet" manifestations. At my second seance with Mrs. Andrews, little occurred during the dark part of the sitting; while the cabinet seance resulted in the appearance of two—perhaps three—faces; pretty plainly—features distinct—but not identified by sight.

During the distinctly visible appearance of one of these faces, a voice, apparently from the cabinet, articulated the words: "Don't you know me, mother?" the face turning in the direction of a lady who, after several questions, as to identity, concluded her son, "in the spirit-land," had thus materialized and spoken to her. Other words were spoken, and a warning admonition given the mother.

These manifestations fell very far short of conclusive, or even satisfactory evidence of the claim made for them. But the "new quarters"—the seance room and the cabinet, were comparatively new to the phenomena. If hundreds of "close observers" have not been wholly self-deceived, these phenomena are genuine—what is claimed for them, notwithstanding I did not see it—did not find "conditions" such as to afford me the necessary evidence to enable me to say: "I know whereof I testify."

But it occurs to my, perhaps, too critical mind, that for the purpose of a more complete and satisfactory "demonstration" of this phenomena of so-called materialization, there should be absolute test conditions, upon the part of the medium, as well as all other surroundings. A medium shut in a cabinet, entirely unhampered—free to do according to her own volition; or to do the will of a spirit who may control her in the phases of mental phenomena; also to operate through the phases of physical phenomena, may be (and I assume that in the case of Mrs. Andrews, is) entirely honest, yet the conditions are not such as insures absolute scientific demonstration on the one issue, of the temporary materialization of so-called disembodied man, unless, indeed, the manifestation is such as to preclude the possibility of any other solution; such as to preclude the possibility of mistaken perception, consciousness and conclusion, upon the part of witnessers.

I think it due to Spiritualism, which is more sacred and important than the right of *any* medium or others—to make money out of its phenomenal exhibition, that such conditions as are compatible both with the requirements of the "disembodied" chemists who present, and the "embodied" witnesses who observe, shall prevail in these seances, that thereby unquestionable demonstration of this fact be insured; else let not such broad claims and so much "free advertising" be indulged in for a business which is evidently financially lucrative, and not so spiritually compensative as many suppose.

Let no one suppose that these reflections and suggestions are alone based upon the experience derived from the two seances above mentioned. I have visited this Mecca at three different times, and have attended some seven seances. But my position herein is based upon the published statements of witnesses, the unpublished statements of many other witnesses whom I have met, together with my own observations at the various sittings it has been my fortune to enjoy.

I am very well aware that I am treading upon dangerous, and what many deem *sacred* ground; that all superficial and interested devotees of the phenomena will cry out: "Traitor, traducer," and apply sundry and numerous adjectives to me, because of this, as I believe, just and necessary criticism and suggestion. But, conscious that only a desire for the best good of all parties and interests concerned, and that above all other considerations, truth shall prevail, I care but little for the opinions of blind enthusiasts, or the anathemas of gushing champions of this or that medium, this or that phase of phenomena. I feel assured that candid, unprejudiced, thinking and discriminative minds will appreciate my motive and effort. Above all, I know that I shall have the approval of my own sense of duty and right, and that of the noble guides who have impelled and inspired me to write the commentary.

Happily, Spiritualism does not depend upon any *one* phase of phenomena; not upon any one medium in a given phase. And in the phase of so-called materialization we have at least one medium who is not required to be removed from the sight or touch of investigators.

The conditions which obtain with the seances of Dr. Henry Slade, in this phase of manifestations, as described by the witnesses thereof, are decidedly the best for scientific and therefore for satisfactory investigation, of this most intensely interesting and important phase of Spiritualistic phenomena, that has come under my notice. Let us have conditions which preclude the possibility of deception or mistake, as to the fact of materialization, and no one will care whether interested parties may keep two or five—more or less boarding houses. Then, mediums, Spiritualists, Spiritualism and all will be free from that suspicion—just or unjust censure, which will ever prevail while such loose conditions are maintained.

I attended one seance at the residence of Mr. and Mrs. Booth, in Moravia, at which Mr. B. was the medium. Under similar conditions as those of Mrs. Andrews, hands were shown at the cabinet, and an indistinctly formed face.

I lectured in the vicinity of Tickville, five miles from Moravia—meeting held in a barn—to a small but appreciative audience, on Sunday, July 14th ult.

TRAVEL ON.

Touching at Auburn, Syracuse and Baldwinsville, with no practical results I traveled on to Fulton, Oswego county, N. Y., where I spoke on Sunday, 21st ult., in conjunction with Warren Woolson, a well-known speaker in this region. Bro. W. is an excellent speaker, and one whom I feel perfectly safe to recommend to the friends, wherever his services may be desired or sought.

Copious showers just preceding and during our two meetings at Fulton, much interfered with the attendance, but the fair audiences as to numbers, and the close attention given the speaking, attest the interest in the subject of Spiritualism among the people; and my observation leads to the conclusion that this interest is latent in nearly all sections and neighborhoods, only waiting for the magic touch of well-attested phenomena and the friction of philosophical explanation and rational application, that the fires of a natural religion, or of the Philosophy of Life, shall burn brightly throughout the land.

Arriving in this beautiful city on the 25th of July, I found that the ground here had been well cultivated, both by the means of the phenomenal and philosophical phases. E. V. Wilson had been here last winter, and Mrs. Laura Cuppy Smith during a portion of the month of June. Each did good work, according to the testimony of the friends of the cause here.

On Sunday, 28th ult., I spoke at Tyerville, ten miles distant from Watertown. Our meeting was held in a nice new church, owned jointly by Methodist and Universalist societies; and, strange to say, the Spiritualists obtained the church for their meeting on the "Methodists' day" to control the building. "The world does move."

The first Sunday in the present month the good friends of our cause in Watertown held meetings in a fine grove, about two miles distant

from the center of "town." I delivered two lectures in this beautiful grove, to good and attentive audiences. All gave warm testimony of happy satisfaction with the speaker and his efforts. I speak next Sunday, 11th inst., in the town of Ray—Wilson's neighborhood—about ten miles from this city.

NOTES.

Mrs. Emma Hardinge-Britt is to speak in this city the last two Sundays of this month.

Harry Bastian has been doing much good work in the field of "physical manifestations and "materializations," here this summer. If the half is true that is claimed for him by those who have attended his seances, he is one of the most remarkable mediums in those particular phases, now before the public. I understand he is now at Adams, in this country. I would like very much to see a "materialized" spirit whom I could recognize, Harry. May I soon have an opportunity?

Mrs. E. A. Blair, of Massachusetts, the wonderful flower painter, has also recently done a grand work for Spiritualism in this city and vicinity. Her gift is truly wonderful, and most useful in establishing proof of spirit presence and communion or interchange with mortals. The bouquets, wreaths and other combinations of flower language, are ever representative of family relationships, position of the several individuals thereof, both in spirit and earth life. And often the name of the individual is written upon his or her representative flower. When last heard from, she was at Port Huron, Mich. Address care of James H. White.

Dr. W. I. Vescelius, the celebrated healer, has been doing a good work in this vicinity in his line, as I am informed. Being out of town at present, I have not met him.

Mrs. E. G. Dodge, of Oswego, N. Y., clairvoyant physician, was practicing here in July. She expects to make regular visits, I am told.

J. K. BAILEY.

Watertown, N. Y., Aug. 6, 1872.

Voices from the People.

GALESBURG, ILL.—Dr. Field writes.—Why I like the JOURNAL is, because Bro. S. S. Jones is frank and outspoken in the defense of truth.

BIRDSBORO, PA.—John B. Holman, M. D., writes.—I am still prosecuting the study of the science of life, and as a means, I find the JOURNAL indispensable.

FOREST CITY, IOWA.—L. Stilson writes.—I claim to be the inventor of that "indicator slip," to show the true account of each subscriber. It was used first at Centerville, Michigan, in 1857.

CHETOPA, KAN.—Elijah Justice writes.—The JOURNAL is the best paper I read. It is full of life—straightforward, outspoken in all things, and what I like to hear.

MANCHESTER, IOWA.—P. Horton writes.—It seems to me that every number of your valuable paper is still better than the preceding one. Go on and do good, and still work for humanity. May bright angels attend you.

VOLO, ILL.—Robert Walker writes.—I feel somewhat elated with my visit to McHenry last Sunday, to hear Bro. Winslow, on the transit of a brother. Furthermore, every Tuesday afternoon the JOURNAL comes laden with the treasures of heaven.

WEST LIBERTY, OHIO.—I. C. Taylor writes.—The JOURNAL is a welcome visitor. I consider it the best paper published in the United States, and when it fails to come at the expected time, it is like the absence of an intimate friend.

HILLSBORG, OHIO.—C. B. Moore writes.—Send me a copy of "Spiritual Harp," abridged. We must have a little singing mixed up with Mrs. Ballou's gospel, during September. Hillsboro has got to be stirred, and she is the big little one who can do it. Our Orthodox friends, "

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